

In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha

NOTE-BOOKS PART I.

Third Edition—APRIL, 1932.

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SO-AM-I RAMA TIRTHA

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PUBLISHER'S NOTE.

In ancient India there was a system of imparting knowledge in a condensed form, called Sutras (Aphorisms), as well as in a detailed and expanded form. Each had its own advantage, but the former was more in vogue and useful, in as much as it could contain a vast store of knowledge in a nutshell and could thus be easily remembered, expanded, and utilized according to one's own capabilities. Such are also the Notes of the revered saint and sage Swami Rama Tirtha. One can gain as much spiritual food out of them as one can digest and properly assimilate.

These, when read and deeply meditated upon, are sure to strike the inner chord and produce, like the music of stars, an exquisite melody which will thrill the person to the very soul, and making him forgetful of his little self, will enable him to identify himself with the Universal Self.

As originally these Notes were made by Rama for his own use, and entered by him with his own hand in his eleven Note Books, so they are not only valuable and useful but also specially magnetic and full of power.

All these together, at first, formed the fourth Volume of the old edition, but now they have been divided and appended at the end of every one of the

eight Volumes of the new edition. At the same time, as some admirers of these invaluable treasures of knowledge were anxious to have them together also, separate by themselves, just as they were in the old 4th Volume, so it is for their sake that we are bringing them out in a separate edition also. But as the matter of all the eleven Note Books, etc, taken together, exceeds 700 pages, and becomes unwieldy, it has been thought more advisable to bring it out in two separate parts.

So, this part contains the matter of first 10 Note Books only. The second part will contain the whole of the 11th Note-Book, covering more than 200 pages, and about 100 pages more of Rama's Essay on Mathematics together with a short life-sketch of Swami Rama by one of his devotees.

Again, the first part also having become bulky, the introduction of the 4th Volume of the old edition has been only reserved for the 2nd part, which will be out shortly. And these two parts together are priced at Rs. 2/- Ordinary edition, and Rs. 4/- Royal edition.

It is confidently expected that these concise but lucid teachings will not fail to do their part in always keeping the earnest seeker in constant communion with his Higher Self.

LUCKNOW, { **B. P. BHATNAGAR,**
Honorary Secretary,
 April, 1932. } The Rama Tirtha Publication League.

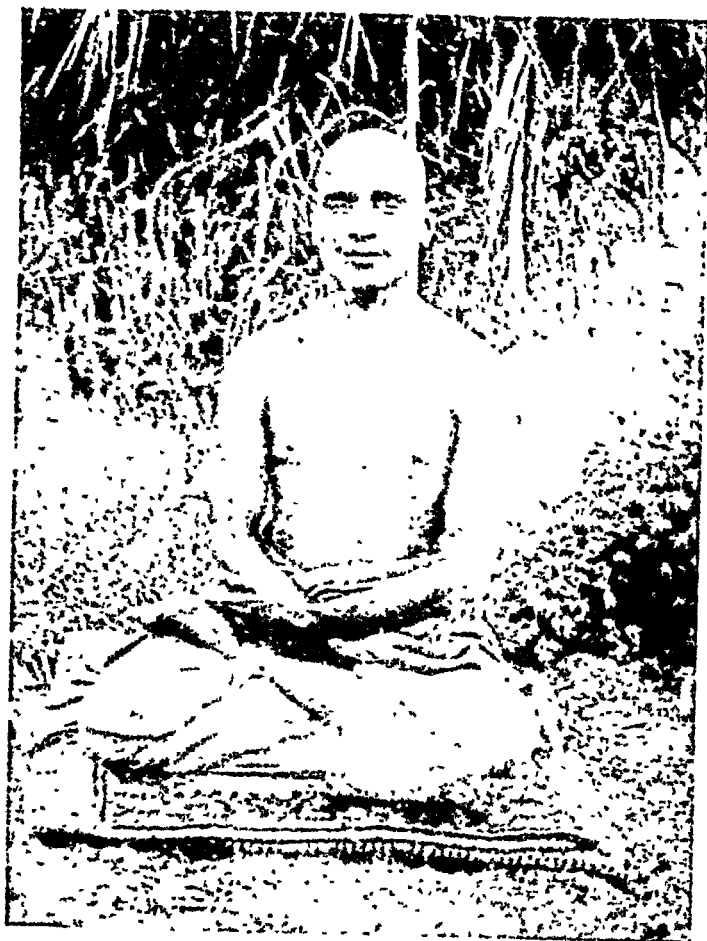
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NOTE-BOOKS

PART I

(I-X.)



SHRI SWAMI RAMA TIRTHA

DEHRADUN

1905.

NOTE-BOOK No. 1.

An ignorant man, having committed a fault, was thus reviled by some : "Shame upon you ! You are no man." Being ignorant, he approached another man to make himself sure that he was a man and addressed him (thus) "Tell me who I am." The person addressed knowing him to be stupid, said, "I will enlighten you by and by." So having disproved that he was anything immoveable etc., he resumed silence after saying "You are not not-man." The stupid again asked "You who set about enlightening me are silent. Why do you not enlighten me ? "

Such are the ignorance-devoured men
of the world.

Even error has some foundation in truth.

Though the distorted or magnified image transmitted to us through the refracting medium of rumour is utterly unlike the reality, yet in the absence of the reality there would have been no distorted or magnified image.

Love *truth* more and *victory* less.

The fight between different religious sects illustrates the significant fable concerning the knights who fought about the colour of a shield of which neither looked at more than one face.

They write of a *pearl d'ane* on which whosoever sat should have his desire but a piece of the skin was gone for every wish.

A Jiwan Mukta on being liberated after dissolution of the physical body enters the condition of Videha Mukta (विदेहमुक्त पवनो-ऽस्यन्दतामिव) like the wind coming to a standstill.

Kant managed all his life through to

keep himself in health by persistent adherence to certain maxims of diet and regimen. One of these was that the germs of disease might often be avoided if the breathing were systematically carried on by the nose ; and for that reason Kant always in his later years *walked alone with mouth closed*.

He was also careful to avoid perspiration.

Every man his own doctor, every man his own lawyer, every man his own priest, —that was the ideal of Kant.

The faith that stands on authority is no faith.

Potential existence is an absurdity of conception ; if it is *something*, it is actual existence.

Beauty—What is it that makes a face attractive ? Neither features, nor colour, nor anything else ; but a certain abandonment or *Tyag* which goes by the name, *Bholapan* (innocence).

Resignation makes a countenance *graceful*.

In *Sharirak* (Vedanta Sutra), it is **अभ्यास** (attachment to physical body) that is treated first of all and not **अज्ञान** (ignorance).

Reason :—It is **अभ्यास** alone that causes misery and not **अज्ञान** Cf. *Sushupti* which has **अज्ञान** but no **अभ्यास** and consequently is not दुःखरूप (painful).

A *prudent* man is like a pin ; his head prevents him from going too far.

It is as easy to be great as to be *small*.

Write 'ten maunds' on paper and throw it in cotton. The cotton will not be set on fire. But a very small quantity of real fire will burn up the whole world.

A slave is a slave because he is free.

Beauty is one's own *creation*, ugliness one's own work. Everything is our own doing, and everywhere my own free Self is predominant.

When outward beauty attracts your mind, release yourself by thinking of a

higher degree, by conceiving the Atman as the reality of which *All beauty* is a mere ripple.

Never resort to that beggarly morality which goes by the name of *disciplinarianism*.

Be a giver always, never a receiver.

Regard every body as free. A prisoner is a prisoner because of his freedom. A king is a king of his own free-will. One man is beautiful on account of his own free choice. Your ugliness is your own making. In consequence of that: (1) You shall never get annoyed; because your demands or expectations will be nothing. Give what you can never ask. (2) You will never envy or desire anything, knowing that every thing in others is the natural fruit of the same freedom which is your own birthright. Be a continuous spring of happiness and *faiz* (benevolence). Let sadness or anger never ooze out of you.

Says Herbert Spencer:—Suppose the

tickings and other movements of a watch constituted a kind of consciousness, the watch possessed of such a consciousness must insist on regarding the watchmaker's action as determined like its own by springs and escapements. Thus do people interpret Nature by Humanity.

The belief in a community of nature between himself and the object of his worship has always been to man a satisfactory one. Why it should be so is explained by Vedanta.

The right punishment of one out of tune is to make him play in tune.

Be not like a dumb driven cattle.

Be a hero in the strife.

Raja means *rija hua* (satiated).

One who has been a Raja in some previous birth, can alone realise Vedanta.

The stone that is fit for the wall will never be found in the way.

NOTE-BOOK No. 2.

So long as you beg you will never find. Put yourself in the position of careless (reckless) monarch and every object will seek your presence as people constantly call on kings even uninvited.

Prophets! You will become messengers or apostles of the Divinity and bearers of the secrets of Nature, when the selfish interests are sacrificed at the altar of your Supreme Self.

Keep yourself transparent, and the Light of lights will shine forth through you.

Copyrighting spirit, Press-soliciting spirit, currying-favour spirit, mob-worshipping spirit thwarts down and suppresses the noble genius of mankind, and chokes down the heroism in man.

People are accustomed to impute motives to heroes and others; but so long as *ambition* and name or fame seeking is

there, there can be no success.

Shopkeeping and *beggary* is no prayer or religion. Whenever I asked, I never got. When I made me free, I got.

A desire makes a woman of you.
How easily people change sex!

The sorrows and prosperity should fall on you as clearly and softly as the landscape falls on the eyes!

The like comes to the like and the greater it is that draws the less. When we are all bliss and higher than worldly enjoyments, then and then alone are the latter attracted.

You may try your best, desires will not be fulfilled unless you have that spirit of Resignation and Renunciation in you which raises you above them.

Love—"It is only when you leave me and lose me that I find myself by your side."

Just as the conclusions of astro-

nomers would have been vain and uncertain, if not founded on observations of the seen (apparently moving) heavens, in relation to a *single meridian* and a *single horizon* (fixed axes), so should no definite knowledge of Spiritual laws be gained by doubting and discrediting our *individual* experience and not referring to the single Divinity within and on the contrary making ourselves dupes of outside history, false representatives of Science and pseudo-philosophers.

Form no attachments on the ground of nationality, colour, country, or creed. He is your neighbour who is on the same plane of thought with you.

Recognition, honour, popularity, wealth are no success. "I will teach you the way to become rich &c." That is no success.

How does a painter or any other artist bring out original work?

A happy mood of *harmony* with the universe.

Throw not your goal outside of your work. As in going or travelling on the railway stations, the goal will *come* to you, if you keep sitting in the carriage.

Mind always calm, never lose your temper.

Success is always with you. Whatever you reap is the result of your sowing.

As you think so you become.

Pray not to the gods outside; pray to the Divinity within. As in asking the gods to bring the other bank to us labour is lost. The very moment we pray to the Self within and are determined to cross the river, we reach the opposite bank.

Faith. He who believes in the spiritual laws more than in the forms, will win and not the believer in the outward drift of affairs.

Keep the Truth vividly before your *mental eye* in *business*. Let not outward shows bewilder you.

Rise above your neighbour's *suggestion* above *hypnotism*. All life is nothing else but a surface affair, all world a trick of the senses. Realise, realise the Reality to such a degree that the world may become nothing to you.

After admiring the small happy course of a little boat on a lake, get yourself into the little boat and it is no longer sitting still, floating smoothly.

Mirror has nothing in it. You cannot verify by looking into the mirror.

You see a compound of yourself and the world. You must enter into combination with what you see.

All the shawls and beautiful dresses are bandages to conceal the wounds. A healthy man stands in no need of anything of that sort.

The parrot sits on the horizontal string. The string turns and the parrot finds himself turned upside down ready to be thrown, into water. The parrot does

not leave the string for fear of falling down. But that very fear binds him and throws him into the hands of sportsmen.

The Spanish Government of Manilla used to make some hundred thousand pesos (Spanish dollar) a year out of the revenue of licensing cock-fights. So are for selfish motives, all sorts of evils encouraged by the rulers of lands.

It is strange, very strange, that people want to rob each other, for worldly wealth, but as for higher wealth, spiritual or religious riches, when they are presented with it, they want to kill their donors.

Everybody's experience will prove that to control the passion and bring sweet sleep and comfort at night, the best remedy is to centre your attention in *the heart*. That creates harmony and peace in the whole system and puts you in union with the All.

· *Desiring*—By desiring we chop out a part of our self. We throw our self off the balance.

All desire is love. Love is God. Therefore all desire is God. He who realises all desires as his Self, is meditating on ॐ (OM). The world lives in desires, therefore it lives in Me.

The evil in personal desires is that the *real Love* or God is entirely forgotten, the wave conceals the ocean and man is put out of harmony with the All. If a desire tends to restore or restores your universal love, it is good.

We drink God, eat God, breathe God, think God.

All truth is paradoxical. We must know both sides before we comprehend it. Truth is round.

All time = now

All distance = here

All thought = God consciousness.

He is happy who can by deeply and intently looking at the dark surrounding make them full of Light, just as we make the things in a dark room visible by continually keeping our gaze over them.

People live neither in graves, nor mansions; they live rather in hells of their creation, hot-house plants, air-tight rooms.

Friends and relations ought to be transparent to us, they should not be like veils and blinds. They should be as glass-panes obstructing no light, nay, they should be like spectacles and microscopes or telescopes, helps and no hindrances.

Our connections and relations ought not to be like a heavy burden of fodder etc. carried on the back. They ought to be like the same fodder put into the stomach and assimilated. They should be help and no hindrance.

A rope-dancer at first rides the rope, single, alone. When highly practised, he takes with him a boy or some other heavy object and dances on the rope. So, after living single life acquiring perfection, a man may allow others in his company.

If you have any connections, let them be like purgatives etc., purifying

and not burdensome.

No salvation by acts.—Just as the riches which were simply a means to an end are by the world taken to be an *end* in itself; so, the foolish people have made *act* (*karma*) an end by itself, whereas it was only a meagre means to an end.

Worldly modesty, regard, respect, *pity*, courtesy, politeness, modesty, trying to please, and a desire to be pleased, vanity, flattery—these are the great weapons of *Maya*. These are the snares of Ignorance and pain, the great hypnotisers. Why should worldly objects hypnotise you into the body etc.? Cast aside all lower literature, all materialistic talk, all intercourse on the phenomenal plane. The worldly objects have no right to make a woman of you.

It is the *Will to Live* that drags misery and suffering in its train. It is the *Will to Retire* that brings peace and happiness as its consequence, nay, the *Will to Retire* converts itself into Happiness.

Let nothing but the true Self remain before the mind for ever and ever.

Personal Love = nothing else but *weakness and passivity*.

The reason why *Love* is praised is (i) that majority of mankind suffer from that malady and it is flattery to find the painter man and not the lion. (ii) The second reason of *Love* being appreciated is that foolish poets and writers mix up true universal divine love with selfish personal love. The praise of one is given to the other and the hideous nature of the latter (मोह) is concealed in the grandeur of the former (प्रेम).

Believe not your admirers, worshippers, and flatterers. They ruin you. Keep no disciples. Keep no connection with any person; be free from all relations. Let the time be spent either in *writing* or meditation. Read no authors without realization. The greatest hindrance in the way of Realization are accursed newspapers,

critics, reviewers, admirers, friends, flatterers, disciples. They hypnotise you into misery by their indirect suggestions. Historians, novelists, poets and ordinary writers, and periodicals are the worst enemy of Realization. Let all ties snap. Why should ties keep you bound?

Man knows and recognises his material universe, because and only because he has been that universe in all its myriad details. He has buried himself in its rocks, pulsed with and in its rhythmic oceans, felt the peace and strength of its mighty oaks; or he could not now be conscious that such things exist.

Self-Realization

|
Concentration on truth

|
Love

Wandering thoughts drifting without rudder
(dissipation)

Love may be resorted to to collect your energies. But (it) should be avoided when on higher planes.

What is this thing called '*Love*' that has no centre from which to radiate? Centre there must be. What is this diffusive, general, universal emotion that has no focal point? It is unrequited love that becomes Power. It is love turned back from worldly objects and centered on the Self that becomes Power. It is lost love that becomes strength.

Christians made the mistake of mixing up the teachings of Christ with his character.

The Hindus winnowed out the teachings and retained the character of Buddha.

Get out of the dumps. Expand. Head up, shoulders back, chest out, backbone stiff.

Never *wait* for anybody. Be yourself. Prop not against anything. Expect nothing. Ask nothing. Seek nothing.

Pain.—People go on rushing headlong after sensual objects, not seeing before them, till they run their heads against rocks and walls. Thus is caused pain or sorrow.

NOTE-BOOK No. 3.

A man may have a long way to go along his supposed straight line (arc) before he discovers that it is a curve; he may have much further to go along his curve before he discovers that it is not a circle; and much further still to go before he finds out whether it is an ellipse, a spiral, a parabola or none of these.

Thus are previous laws and calculations subject to constant amendments or repairs.

Our concepts and generalisations are like paper-money, which for the time and under certain conditions may and do represent value but no more.

Just as in the body, the establishment of an insubordinate centre—a boil, a tumour, the introduction and spread of a germ with innumerable progeny throughout the system, the enlargement out of all reason of an existing organ—means disease; so in the mind, disease begins when a passion

asserts itself as an independent centre of thought and action. In the body disease commences when an organ begins to preside over the whole. Health is perfect poise of all emotions, desires and feelings.

All desires and objects of attractive beauty are like demons that possess mankind. Casting out devils means ridding a person of this terrible possession. Thus True Wisdom is the highest Exorcism.

Man the owner of the temple must rule or disappear. It is impossible to imagine a man presided over by stomach or sexual organs.—A walking stomach using hands, feet, and all other members merely to carry it from place to place and serve its assimilative mania.—He is a hog.

Life is no more than a continual exercise of energy or conquest, by which external forces and organisms are brought into subjection and compelled into service or thrown off as harmful. Plants and animals in good health throw off the

attacks of the parasites which incline to infest them.

The mind of an ordinary person is like a child, always leaning on this crutch of an object or that, never walking erect, never standing by itself. How long should the mind be allowed to remain in this state of infancy? Let the mind be free, and when alone, never go to this person or that. Let it stand on its own feet, Centre of Gravity in itself.

The reading of books and *learning* all knowledge is one thing; and to acquire the Truth is another. You may read all the sacred Scriptures and yet not know the Truth.

The frail and delicate female is supposed to cling round the sturdy husband's form, like ivy round the oak. It is really a death-struggle that is going on, in which either the oak must perish suffocated in the embraces of its partner, or in order to free the former into anything like healthy development the ivy must be sacrificed.

The method of Science as of all mundane knowledge, is that of limitation or actual ignorance. We practically beg the question we are in search of. The views of Science are like the views of a mountain, each is only possible as long as you limit yourself to a certain stand-point. Move your position and the view is changed. In Science you select certain details and isolate them from the rest. But in supposing such isolation you suppose what is false, and therefore vitiate the conclusion. A man seeing a very small arc of a very vast circle, easily mistakes it for a stright line.

Form no ties. Let nobody enter your heart. Let no person come close to the inner Self. If you wish the inner Self to shine by itself, bring no object close to this grand crystal, otherwise it will get adulterated. Form your own rules and laws. Never be led by the laws and sayings of others.

FOR A SANNYASIN.

What is love, is a good experiment to try, but only once in life, not every day. See it once and leave it. It is a storm, an ague, a fever. Never be misled by praises of love by fools who have not tried it. Having once tried love and suffered from its pangs, never read anything about it, just discard all literature concerning this passion. Throw off anything concerning it, as you have thrown off the primary-school books.

Prem (love) is no solution of the question. O Saviour of the world, from your suffering the future suffering of the world, from the same cause, ought to be mitigated. You suffer to find out the remedy so that others may not suffer. The proper way of handling it (which is) discovered by you must be shared by others.

It is not possible to ride a camel and avoid jolting. The bark goes smooth and soft on the calm surface of a lake; but if we sit in the bark enticed by its gentle course, we find it no easy sailing. Both.

will sink.

Emerson's conclusions about love are far from being the Truth. The poor fellow had missed the mark.

POINTS FOR A SANYASIN.

1. Never read love-literature, never a *novel*.

2. Never allow anybody to associate too close to you.

3. Walk on your own feet. You are no longer a child to require crutchets as support for walking. Why should you feel lonely? When alone, direct your feelings within you.

4. By pleasures (making) as well as pains (breaking), the potter prepares the pot (builds our character).

5. In the objects of desire it is only the inner Self that is desirable. It is you that lend lustre and beauty to each and all.

6. Meet men when lecturing. If you meet them at any other time let the meeting be formal. Never meet one person alone. Let there be no talk on personalities in your presence, no trifles or news-

papers, or with wishy-washy companions.

7. Fools praise particular beauty. Aesthetic taste is puerile and childish. All humbug. To the wise everything is equally beautiful. समथी is समाधी

8. If *beauty* is a force, is not divine law a higher force which separates and severs and rends asunder attachment ?

9. People walk blindly and break their heads by running against the wall.

10. Don't try to force on your friends what is unnatural and against Spiritual Laws.

11. Keep the mind always busy, working. Allow it no rest. This is the best way to escape the fever of attachment.

12. The causes of love * (i) want of perfect digestion ; (ii) idleness of the mind ; passivity ; (iii) association with objects of senses.

13. God loves everybody.

14. If we entreat and coax the mouth of a pipe to yield water, will it ? No. We have to turn the head, stopcock or

* impure or material.

screw.

15. Similarly when I touch one beach of the sea-shore, do I not touch the whole ocean? When I touch your feet, do I not touch your whole frame? Similarly I see whole God in seeing you.

16. The world is unreal, God real. All I am. All world (is) my own progeny (बाल-वच्चे). The worst prodigals (निखट्) are the dearest to me.

17. Away with the little worlds of our own creation (जीव-सृष्टि). Every house is made into a world.

18. Away with the little private worlds. Make the whole earth your home and all its inhabitants your own Self.

To all those who suffer from heart-breaks and inner pangs :—He who would get his body worshipped must get his body crucified. If you want to get worship first, you will have martyrdom afterwards. Christ, Socrates, Prophets had martyrdom first, worship afterwards.

In plays and theatres, people hear worship and homage offered to heroes or heroines and they like that (as they childishly like pomp and grandeur of the Delhi Durbar) but do not mark the consequences. They want to avoid the consequent pains and keep the antecedent show.

Children are very good. But nature will never allow you to remain a child all your life long. You must learn the laws. "Obey the laws or die."

If thy eyes tempt ye, poke them out ; better for the body to be void of light than for the whole being to suffer in the darkness of hell.

Pent-up desires break into foam, fume and fury.

Work and *love* can never go together.

We feel our liver or spleen when it is sick. We feel our personality or body when we are spiritually sick.

A negro maid-servant asked leave of her mistress to attend the Holy Communion.

Mistress:—"I have no objection. But you know you have never said you were sorry about the goose you stole last week."

The negro-servant:—"Do you think I'd let an old goose stand betwixt me and my blessed Lord and Master ? I'll rather eat it up."

The condition of the mind, in which consciousness of sin is absent, is proved by History to be most distinctively healthy.

Some of the greatest works of Art have been produced by men of this type, like the earlier Greeks.

Be all you are in all you do.

A watch was working well and good. It got magnetised and could not work. Bury it underground and leave it there for some time. It will be in working order again.

So, keep your soul steeped in Divinity, it will lose its charmed and mesmerised character, will be in gear once more.

The greatest recreation or rest that a worker can get, is derivable from the pleasures of Imagination, rather than from sensuous pleasures.

Feel no responsibility. Ask for no reward.

There is a great danger in manipulating love.

Love = pure love (divinity) + cupidity.

People either take both or reject both and are worsted either way. You have (to) sift and winnow out cupidity and must retain divinity. It is not desirable to eat chaff with grain, nor is it desirable to throw away grain with chaff.

As a mother's love justifies existence of all her children, so, a Jnani, the embodiment of the World-mother, takes up whole areas of living and asserts the place of each in the complete harmony of life.

HYPNOTISM.

1. All such suggestions that do not arouse antagonism are immediately received. Any suggestion that is antagonistic is not.

received. You will at once be hypnotised into love or hatred if you are not bitterly on your guard against sensuous attractions.

2. We receive all suggestions that are in the line of our *faith*. Apparent sympathisers and advocates of our faith instil their ideas into us.

3. We receive all suggestion that are in the line of our *fear*. In the name of friendship of India, O people unlock your heart.

4. Persistent suggestions can accomplish anything and everything.

The Hindus have always depreciated शब्द, स्पर्श, रूप, रस, गंध (object of the five senses) and the Westerns have attached too much importance to those outward beauties. They are children's toys and dolls. A grown-up man shuns them.

Aspire and you will be inspired.

Truth is tough. It will not break, like a bubble, at a touch ! Nay, you may kick it about all day, like a foot-ball, and it will be round and sound at evening.

Death asks not "What have you?" but "Who are you?" Life's question is not "What have I?" but "What am I?"

No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field he walks through.

You make the world more serious than God.

Light shines through you despite yourself.

"We are punished by our sins, not for them."

Every thought of evil has for its ultimate goal the heart of him who sends it. Around the world it goes, and soon or late, in this or another form, and perhaps long after it has been forgotten, its sender receives it back again.

True religion is not belief in a *God*, but is a complete trust in the *Good* in man.

Ruskin portrays the unrest of man-

kind thus:—

“Our two objects in life are—whatever we have—to get more ; and wherever we are, to go somewhere else.”

Intuition	}	Sources of Knowledge.
Reason		
Instinct		

Instinct and Intuition represent the same certainty of Knowledge as Reason, but with less or no possibility of erring.

HOW TO MAKE HOMES HAPPY.

When a great famine or plague visits a province, the people are united, the ill feelings are quieted down. Thus *feeling alike* is a great bond of union. So, a household may be made happy if the husband and wife begin to *desire alike*. This *similarity* of feeling secures love and also guarantees their onward progress.

Reason is said to be the crown of man ; it is rather the collar of the serf. It is the sign of imperfection, the acknow-

ledgment of ignorance.

The moonlight is enjoyed not when we go out to enjoy it, but when we get side gleams of it on our business march. So is love enjoyed when we are going ahead in spiritual march.

The stomach is felt when sick ; so, is love of wife etc., felt when it is indecent.

You never feel your nose. So, why should you feel your connections ? They will not drop down.

All degradation begins with the growth of the sense of shame (as in the myth of Adam and Eve.)

A civilised man abandons his true self for his organs, making himself worse than animals ; sacrifices the whole for the parts.

All Dogmatism is flying off at a tangent from actual facts. The tangent represents the direction of a curve over a small arc ; but following the tangent we soon lose the curve.

Most of the classifications of Science and Philosophy are like classifying people by their boots. The method of Science is best called "the method of Ignorance."

All Science and Philosophy wants to climb up a ladder to comb the hair.

All accumulation of riches and wealth is like mounting the housetop to reach the stars.

The wish is always father to the thought.

Feeling always precedes thinking—as the body precedes the clothes.

Change the feeling in an individual, and his whole method of thinking will be revolutionised.

Feeling=life within ; Thought=husk or budsheath.

The husk prepares the bud underneath, which is to throw it off. The thought prepares and protects the feeling underneath, which growing will inevitably reject it. Change the feeling and reasoning changes.

All Science and Experience stands on the understanding and the understanding on feeling. Should we not seek the solu-

tion of the problem hopelessly baffling to *Atomic Theory* or *Force Theory* in the really ultimate source of knowledge, i.e. *feeling*, the heart of man, the source of perception, the origin of light?

Seek not the solution of Cosmic mystery in the remotest circumference of Humanity—atoms etc, but in the very centre of it, the feeling.

Pass through the crowded streets and cities as you pass through beautiful landscapes and lovely mountains. The criticisms and jealousies of others being like the slippery ground and rolling stones, enjoy everything despite all that. Unaffected witness, immune.

People *misbehave* because of Ignorance. It is the one Maya (अविद्या) that takes different forms. Don't think of the forms or shapes it takes in others. Illumine it by your light and it is gone.

As infants we cannot lift ourselves above the floor, but through the years of

the proud strength of manhood we scale the loftiest mountains.

What is it that enables us to overcome gravity? Like overcomes like. Therefore the *will* in us must be related to Gravity as kith and kin, nay, as one and the same.

And just like the sense of weight, Sound-emotions musical. The other senses stand in pregnant relation with the world. I am the Unity running throughout Nature.

Let Science as a minister to the most external part of man start with our foot as its datum. But if we want to attack the ultimate Nature, the final reality, we must take our measure from the most central principle in man.

The constipated manners and frozen speech of people are a continual denial of all natural affection—and a continual warning against offence.

Does there not exist an inner

Illumination of which what we call light in the outer world, is the partial expression and manifestation, by which we can see things, *as they are* not by any local act of perception but by a cosmical intuition and presence, identifying ourselves with what we see?

“Whatever is known to us by direct consciousness,” says Stuart Mill in his System of Logic, “is known to us beyond possibility of question.”

Now, what is known by our local and temporary consciousness, is known *for the moment* beyond possibility of question; and what is known by our permanent and universal consciousness, is permanently known beyond possibility of question.

Unvedantic Socialism is simply “floundering from the quagmire into the bog.”

Thoreau preferred leisure to ornaments.

Timid people of fashion are caught in the jaws of a vice and cannot move.

Your work in this world is finished when you have realised the Truth. Let it be imparted to but one man and you are done with it.

The accepted morals are mere customs.

The old moral codes want to *extinguish* some of the passions—seeing that it is easier to shoot a restive horse than to ride him.

Have a left foot (vice), as well as right (virtue), that gives you a firmer standing.

The caddisfly leaves his tube behind and soars into the upper air; the creature abandons its barnacle existence on the rock and swims at large in the sea.

It is just when we die to custom that, for the first time, we rise into the true life of humanity; it is just when we abandon all prejudice of our own superiority over others that the world opens out with comrade faces in all directions, and we pass

easily and at once into the great ocean of freedom and equality.

If the tongue eat only for its taste and not for the health of the body, it will lose all relish. So, man in a healthy state does not act for himself alone, nor does he talk cant about serving his neighbours. He acts making them part and parcel of his own life.

To know and understand Atman is like trying to look into the front and back of a mirror at the same time.

The only wrong is to put this question :
"Am I right?"

It is only habit, an illusion of difference, that divides; after all it is the same human creature that flies in the air and swims in the sea, or walks biped upon the land.

People won't have patience. They want to merely bathe in the Ganges (Jordan) and make them clean.

All the charity and generosity of the rich :—

“ They clean the outside of the cup and platter, but within they are full of extortion and excess.”

All love implies an intense longing for the perfect human form—does it?
Ans.—Indirectly ; like for like ; hunting after Perfect Self.

No personalities, no individuality, no responsibility anywhere. One power Supreme is the only one Soul of each and all : and that am I.

CAUSATION.

1. In music the symphony is not understood by examination and comparison of the notes alone, but by experience of their relation to the deepest feelings ; and Nature is not explained by laws, but by its becoming—or rather being felt to be—the body of Man, marvellous interpreter and symbol of his inward being. We cannot

say that one note is the cause of another, but we might say that each note stands in a causal subordination to the feeling which inspired the piece, which is the origin of the piece and the result of its performance, the alpha and omega.

2. Similarly the groundfloor in a house is not the cause of the first floor, nor the first floor of the second floor, nor that of the third &c., but these actualities and the whole house stand in strict relationship to a mental something which is not in the same plane with them at all, nor an *actuality* in the same sense.

The way of the Conservative world in regard to Reformers and Prophets is:—

“Kill thy physician and the fee
bestow.

Upon the foul disease.”

In Hydrostatics a slender column of water can balance, being at the same height, against an ocean. So can you

balance with all the prophets and philosophers of the world.

“There goes my evil self.” Just so, you could have done all that Newton or Christ did under their respective circumstances, “There goes your virtuous Self.”

When one leaf, petal or stamen begins to form on a tree or one plant begins to push its way above the ground in spring, there are hundreds of thousands all around just ready to form.

As a rule when one man feels any reforming impulse strongly, the hundred thousand are nearer to him than he suspects.

A new moral birth is ever sacred—as sacred as a child within the mother’s womb—it is a kind of blasphemy against the Holy Ghost to conceal it. Courage is better than conventionality.

It is no good trying to set straight

the roof and chimneys when the whole foundation is aslant. The whole thing wants to be pulled down.

A fly (nobility, upper ten) sat stinging on the hind quarters of a horse (working masses) and fancied that without it the cart (State) could not go. It is fancied and fancied till the great beast whisked its tail and it fancied no more.

The Ocean is so big, but we do not live or remain in it like frogs and fish. Is it necessary for us to embitter our life by dwelling in the sour brine of Civilization?

To live Vedanta in Civilization is like carrying a basin of water in the hand. The water should go horizontal, but the disturbances arising from the human side effectually prevent this being realised.

Trade is against Nature. The true nature of man is to give like the Sun; when giving, his thoughts are broad and he is

free; when getting, his thoughts are narrowed down into little self, he is anxious, therefore, and miserable.

Fine Taste, Artistic Character, Aesthetic Nature, Harmony is the soul of art.

If things are in their *place*, they will always look well. What can be more graceful than ship—the sails, the spars, the rigging, the lines of the hull? Yet you will not find one thing on it for *adornment*. An imperious necessity rules everything. This rope could have no other plan than it has, nor could be less thick or thicker than it is; and it is in fact this *necessity*, which makes the ship *beautiful*.

You cannot make your dress or room beautiful by aping the fashions of *respected slums* (upper ten); that would be unnatural. You cannot *make* your room beautiful by buying an expensive vase and putting it on the mantel shelf; but if you live honest life in it, it will *grow*

beautiful in proportion as it comes to answer the wants of such a life.

Look to your own real requirements and your life. That is art. Imitating the tastes of others is *ugliness*.

The trees that spread their boughs against the evening sky, the marble that I have prepared beforehand these millions of years in the Earth, the cattle that roam over the myriad hills—they are Mine, for all my children—if thou lay hands on them for thyself alone, thou art accursed.

PRIVATE PROPERTY.

Legal ownership is essentially *negative*. It is the power to prevent other people from using. A man may have (own) a fine telescope but be quite incapable of using it, yet he has the legal power to prevent any one else looking through it. So with land.

Property in the hands of one who is willing and able to use it *well* is *wealth*.

In the hands of another man it may just as likely be *illth* (علت)

A merchant distributes *evils* just the same as *goods*.

When a man's chief plea is "the law allows it," you may be pretty sure he is up to some mischief.

Legal ownership is *mischief*. True ownership is *love*.

Ownership is making a thing *my own*. I make the whole world my *own*, *owner* of the Universe.

1.—Can you own air, earth, or a single atom in the legal sense of the word?

2.—Can you command the waves?

3.—Can you say to the little bit of camphor which you wrap so neatly in paper, put in your drawer "Little bit of camphor, you are mine" and prevent it from leaving you?

4.—Can you legitimately say to the treasures: "Treasures, treasures, you are all mine, mine, mine, nobody else will use you"? And there the moth and the rust

are duly and diligently all the while corrupting them.

5.—Can you say to the body, “you are mine,” and be incapable of adding an inch or reducing quarter inch, from it?

What is property? That which is *proper* to a thing, or *right* for a thing.

So, man’s property is Godhead and Godhead alone.

Why is a stick cut in the wild woods, whittled, peeled, polished and transformed into a walking stick, the *property* of the man who laboured over it? Because, as far as it is a product of anything besides Nature, it is the product of his *work*. He entered into the closest relationship to it, he put *himself* into it; it has become part of him—one of his properties.

A man on boardship tied his gold in a belt round his waist to make it secure, and *thought* that that gold was his property; but when the ship capsized and he was in the water, he saw that he was mistaken;

he found that he was the property of the gold, *for it took him to the bottom.*

Every object is a challenge to our *manhood* (nay, Godhead)—till we have mastered it—and taken possession of it; and it is only ours when we have put forth our living power upon it. Jealousy is a glove thrown at our Divinity to master, own, and possess that object.

In the accursed state of civilization *material objects* represent money, instead of money representing them.

We take the knife away from the child because it cannot use it rightly, hence it is not its property.

Of *dis-ease*, when did you ever meet an owner of worldly illth who was at ease—as your dog lying on the hearthrug is at ease—who owns nothing?

If you do not happen to have the means to go to New Zealand, set out travelling to Heaven. It is a longer journey

and you will see more by the way.

Materials are not to be worshipped, they must be commanded.

England and indeed all "civilised" countries to-day are simply in *advanced* stages of *mortification*.

Be yourself, *enjoy all*, possess nothing.

Brahma (ब्रह्मा) from himself sheds and shreds the universes, I from myself ; you from yourself.

History shrivels before the will, even if it be only of one man.

Ah ! Death—and Hell with thy gaping jaws—, into thee at length I am curious to descend ; curious am I to go where the old empty masks of Fear and Disaster are kept, and see where they hang—hereafter useless for ever.

Are you laughed at, are you scorned ?
Do they gaze at you and giggle to each

other as you pass by? Do they dispise you because you are mis-shapen, because you are awkward, because you are peculiar, because you fail in everything you do—and you know it is true? Do you go to your chamber and hide yourself and think that no one thinks of you, or when they do only with contempt?—My child there is One that not only thinks of you but who cannot get on at all without you.

Are you alone in the world? Have you sinned? Have you a terrible secret within you which must out, yet you dare not reveal it? Have you a face so disfigured that no one will look straight in your eyes? Have you a mortal disease? Do you feel the beating pulse of it in the dead of the night? At midday when the passers-by go to and fro in the bright sunshine, do you feel the shadowy call of it to another world? Are you tormented with inordinate clutching lusts which you dare not speak? Are you nearly mad with the string of them, and nearly mad with the terror lest they should betrarry you?

My child, there is One who understands perfectly. There is nothing betrayed and nothing to betray. It is all straightforward. There is no fraction of your days, your body, your thoughts, your passions, which has not deliberately and calmly been prepared—and which shall not deliberately and calmly be removed, removed again when it has played its part. There is no prejudice here, or weakness or self-righteousness, nor any apartness at all; you are included, and all that is done and felt by you is done and felt at the same instant by not-you; whatever you are and whatever you do, there is One who will and does look at you candidly in the face and understand you. You may recoil from that gaze; but if you learn to encounter and return it (whether in one or many lifetimes), you will see that from it, at length, all secret terrors, shams, disfigurements, death itself, vanish away; and you will not only not be alone in the world, but you will be a sovereign lord over the world. Apart

from all evil—from all that seems to you evil—your Soul, my friend, that towards which you aspire, which will become you one day—your true Self—rides—above your *phantasmal self* continually. Do not fear: it is there. Through all the baffling and confusion, through all the seeming haphazard and labyrinth darkness of life, it is there—overseeing, quietly selecting, directing, ordaining. It is lord of all. If there were chance, it were evil: but there is not. The Soul surrounds chance and takes it captive; and all experience—what you call good and what you call evil, alike—it takes and greedily absorbs, nor ever can it have enough. —————

The various professions, jobs and undertakings of mankind are mere excuses for existence. The very presentment of them shows that people are ashamed of life for its own sake. Really material life is unpardonable. But the *really alive* person needs no excuses to make for his life. He is bound by no duties, under no debts.

O Death, take me away. For I would be the dust ; and I would be the silver rays of the Moon and the stars, and the washing sound of the midnight sea ; and nourishing sweet air and running water, for the lips of them that I choose ; to pass, to put on the invisible cap, to run round about the world unseen.

I am the light air on the hills deny me not ; my desire which was not satisfied, is satisfied, and yet can never be satisfied. I pass and pass and pass.

From the hills I creep down into the great city—fresh and pervading through all the streets I pass ; him I touch, and her I touch, and you I touch—I can never be satisfied. I who desired one give myself to all. I who would be the companion of one become the companion of all companions. The lowest and who knows me not, him I know best and love best. O air and elements, break forth into singing ! O arise.

O world, you have been very gentle to me ! Strangely as to the dying your

beauty comes to me now.

Laws and limitations fade, time and distance are no more, no bars can hold me, no chamber shut me in.

The arched doors of the eyebrows of innumerable multitudes open around me : new heavens I see, I stop there then.

When the regard for elaborate art, wit, manners, dress or anything rare or costly whatever, shall drop clean off from you, this is the most welcome.

The mother's life is an unspoken prayer, her body a temple of the Holy One.

All this day we will go together ; the Sun shall circle overhead ; our shadows swing round us on the road ; the winter sunshine shall float wonderful promises to us from the hills ; the evening see us in another land ; the night ever insatiate of love we will sleep together, and rise

early and go forward in the morning; wherever the road shall lead us, in solitary places or among the crowds, it shall be well; we shall not desire to come to the end of the journey nor consider what the end may be; the end of all things shall be with us. This is my trade.

From this day it is not so much we that change, as the hours that glide past us; each bends low as it passes with a gift.

Earth-kings on their thrones faintly foreshadowed this; the old myths and legends of heaven were the indistinct dreams of the everlasting peace of the Soul. Worldly marriages dimly betokened this.

Storms and darkness surging around,
we have seen round you.

Avaunt! Over the hills with lightning speed fly, tossing your nostrils: but know that I easily outspeed you all—you cannot delude or escape Me. See if to my chariot at length harnessed

I will not drive you, irresistible and triumphant through all the kingdoms of space.

Be not careful about perfections; the day shall come when everything shall be perfect to you. To be ungainly or deformed shall after all be no hindrance; your ignorance and rags shall not avail for a disguise. Past your own futility or vanity you shall walk unfettered, and just gaze upon them as you go by; if learning and skill admit you to wonders, ignorance and awkwardness shall give you entrances equally or more desirable.

I do not turn you back from Self-seeking; on the contrary I know that you shall never rest till you have found your Self. If you seek it, money, fame and the idle gratification of inordinate organs and lumps — that is all very well for a time; but you will have to do better than that. If you seek it in duty, goodness, renunciation, they also are very well for a time; but you will do better.

O kisses of the Sun and winds ! O joy of the liberated Soul (finished purpose and acquittal of civilization), daring all things—light step, life held in the palm of the hand ! Kisses to the lips of sweet smelling fruit and bread, milk and green herbs. —————

Tremendous forces are charioting you onwards. —————

O burning behind all worlds, immortal Essences, Flames of this ever-consuming universe, never-consumed—to laugh and laugh with you and of our laughter shake forth creation !

In the eyes of her (whom) you love, in the faithful face of your enemy in battle, aware (beware) at least of your own Self ! O joy ! joy ! inextinguishable joy and laughter.

I have seen the slaves of opinion and fashion, of ignorance and learning, of drink and lust, of chastity and unchastity. One skin cast leaves another behind, and that another, and that yet another. The way is long but the centuries are longer.

Faint not. Does my voice sound distant ?
 Faint not. Even now for a moment
 round your neck advancing, I stretch my
 arms ; to my lips I draw you. I press
 upon your lips the seal of a covenant
 that cannot be forgotten.

I am not nearer to one than to
 another ; they do not seek me so much
 as I advance through them.

What is the use of lower degrees and
 evil ? They are like mirror. They reveal
 yourself by contrast. To the wise all are
 mirrors, some by conduction, some by
 induction, reflection (ugly) and refraction
 (beautiful).

Even nettle (बिच्छू घास) will not hurt
 you if you grasp it unhesitatingly ; but
 will set your skin in painful irritation if
 merely touched.

Caste-bound, hide-bound in caste are
 the civilized nations. They separate them-
 selves and exile themselves from free, open
 nature and fresh fragrant Natural life into

close drawing-rooms—dens and dungeons ; they banish themselves from the wide world, excommunicate themselves from all creation, ostracise themselves from plants and animals. This way they play the part of the Brahmins of India. The prestige, respectability and honour are the accursed pests of society. By arrogating to themselves airs of superiority they work their own ruin, cut themselves into stagnation.

Pessimism, so far as it declares open war against the present state of affairs and the miserable condition of civilization, is all right. But it is wrong if it leads us to despondency and dissatisfaction.

Optimism, so far as it wants us to remain happy no matter how depressing the circumstances, is all right. But when it leads us to accommodate the corrupt tendencies of the age, it becomes a regular plague.

Civilization=Immensely busy, rushing crowds doing really nothing. "No time, no time," and "no work even."

All the cobwebs of Science and precedents and conclusions of authority, all possessions, and impediments of property, all rights of bundles and baggage,—I disown.

I stand prepared for toil, for hardship—this instant, if need be to start on an unforeseen and distant journey—I am wholly without reserve—

As a woman of a man, so will I learn of thee, I will draw thee closer and closer, I will drain, thy lips and the secret things of thy body, I will conceive of thee, O liberty !

‘आहमजानि गर्भधमा त्वम् जासि गर्भधम् ।’

Do not hurry : have faith. Let the strong desires come and go ; refuse them not, disown them not, but think not that in them lurks finally the thing you want. Presently they will fade away and into the intolerable light will dissolve like gossamers before the Sun.

Do not hurry ; have faith. The sportsman does not say, “I will start a hare at the corner of this field, or I will shoot

a turky-buzzard at the foot of that tree ;” but he stands indifferent and waits on emergency, and so makes himself master of it. So do you stand indifferent and by faith make yourself master of your life.

Like Arjuna *fight hard*, but (put) the reins of horses in the hands of *Krishna*.

Have faith. If that which rules universe were alien to your Soul, then nothing could mend your state——there were nothing left but to fold your hands and be damned everlastingly. But since it is not so why, what can you wish for more ? all things are given into your hands.

Do you pity a man who having a silver mine loses a shilling in a crack in his house-floor ? And why should another pity you ?

Do not hurry. As when the sun rises, the clouds suffused with light creep over the edges of the hills, the young poplar poises itself like an upward arrow out of the ground, the birds warble with upturned

bills to the sun ; the hemisphere of light follows the hemisphere of darkness, and a great wave of light rushes round the globe. *The little pignies (men) stand on end (like iron filings under a magnet) and then they fall prone again ;* and this has gone on for millions of years and will go on for millions more.

Do not hurry. Absolve yourself to-day from the bonds of action. Begin to-day to understand why the animals are not hurried, and do not concern themselves about affairs nor the clouds, nor the trees, nor the stars — but only man — and he but for a (few) thousand years in history. Do not hurry ; have faith.

Whither indeed should we hurry ? Is it not well here ? A little denying of ego, and lo ! the glory of all the earth is ours.

Is your present experience hard to bear ? Yet remember that never again perhaps in all your days will you have another chance of the same. Do not fly the lesson, but have a care that you master it while you have the opportunity.

Whoever dwells among thoughts dwells in the reign of delusion and disease — and though he may appear wise and learned, yet his wisdom and learning are as hollow as a piece of timber eaten out by white ants. Therefore though thought should gird you about, remember and forget not to disendue (to disendow) it, as *a man takes off his coat when hot*; and as a skilful workman lays down his tool when done with, so shall you use thought and lay it quietly aside again when it has served your purpose.

These things I say not in order to excite thought in you—rather to destroy it—or if to excite thought, then to excite that which destroys itself.

As long as you are overwhelmed with the importance of anything in the world, so long will the veil lie close; do not be deceived.

Will you rush past for ever insensate and blindfold—hurrying breathless from one unfinished task to another, and

to catch your ever departing trains—as if you were a very Cain flying from his face.

Resume the ancient dignity of your race, lost, almost forgotten as it is. What is it surely that you are fretting about? Is it the fashions or what men say about you, or the means of livelihood, or is it the sense of duty this way or that, or trivial desires that will not let you rest? Are you so light, like a leaf, that such things as these will move you—are you so weak that one such slender chain will deprive you of inestimable Freedom? And yet the lilies of the field and *the beasts that have no Banks of Deposit or Securities* are not anxious: they have more dignity than you.

Give away all that you have, become poor and without possessions—and behold! you shall be lord and sovereign of all things.

As long as you harbour motives you are giving hostages to the enemy... .. while you are a slave (to this or that), you can only obey. It is not you who are acting at all. Brush it all aside, banish it. Pass disembodied out of yourself. Leave the husk, leave the long, long prepared and perfected envelope. Pass through the gate of indifference into the palace of Mastery; through the door of Love out into the great open of deliverance.

How wonderful is the mere sense of space in the world.....after the sick-chamber and the days of illness! And how wonderful must be the sense of measureless space in the Soul, and of freedom, thenceforth inalienable! Look then in the glass once more, and satisfy yourself thoroughly about it.

Who are you?

Who are you that go about to save them that are *lost*? Are you saved yourself? Do you know that who would save

his own life must lose it? Are you then one of the *lost*? Could you or would you be one of the lost? Arise, then, and become a Saviour. Be a sinner, realize your oneness with him and you can save him.

Civilized circles and newspapers are all the time praising somebody or blaming, criticising some one else. Man is talked of just as they speak of corn and wheat. Prices (are) rising and falling. Man is made an inanimate commodity. Rise above it, know the Self Supreme, nothing can set a price on you. Believe not in the chatter of fools. Fly the *living death* of Civilization.

HOME.

Among all men my home is ; I have seen them, and there is no people, unto the ends of the Earth, with whom I will not dwell.

I give my body to the sea and to the dust
.....to be dashed on the rocks, or to break
in green spray in spring time over the fields
and hedge-rows or to lie rotting in
the desert for the sustenance of flies.

O let not the flame die out! Cast at last thy body, thy mortal self, upon it, and let it be consumed; and behold! presently the little spark shall become a hearth-fire of Creation, and thou shalt endue another garment woven of the sun and stars.

Absorbed, the world circles round him, the shackles of existence fall off, he passes into supreme joy and mastery. Lo! the rippling streams and the stars and the naked tree-branches deliver themselves up to him. They come close; they are his body, and his spirit is rapt among them; without thought he hears what they and all things would say.

Nearer than Ever Now If I should be taken up into Thee, O blue, blue sky..... to pass the-bounds of myself..... to share thy life, O Nature: To mingle my breath with thy breath, my body and its liquids with the earth and the sea... losing my mortal outline in Thine.

This ship sailing for thee, *like a sigh*
through a gleam of summer.

I am a bit of the shore: the waves
feed upon me, they come pasturing over
me; I am glad, O waves, that you come
pasturing over me. I am a little arm of
the sea; I feel the waves all around me,
I spread myself through them. How deli-
cious! I spread and spread. The waves
tumble through and over me—they dash
through my face and hair. Suddenly I am
the ocean itself: the great soft wind creeps
over my face. I am in love with the wind—
I reach my lips to its kisses. How deli-
cious! all night, and ages and ages long
to spread myself to the gliding wind! But
now (and ever) it maddens me with its
touch. I arise and whirl in my bed, and sweep
my arms madly along the shores: - All the
bays and inlets know me: I glide along
in and out under the sun by the beautiful
coast-line; my hair floats leagues behind
me. Ever and anon it maddens me with
its touch. I arise and sweep away my
bounds. I know but I do not care any

longer which my own particular body is
... ..all conditions and fortunes are mine.
O joy ! for ever, ever, joy ! I am not hurried
—the whole of eternity is mine ; with
each one I delay, with each one I dwell
... .. with you I dwell.

I take the thread from the fingers that
are weary, and go on with work ; the secre-
test thoughts of all are mine, and mine
are the secretest thoughts of all.

Clear away the shadows of the lashes
from those liquid deeps ; turn, lift up thine
eyes to me, beautiful one. Turn, full-orbed,
thy gaze against mine.

Who is it that I see sitting at her
lattice window—far down those liquid
deeps (deep glances) ? Who is this that
I see moving so mysteriously in those
depths ?

Leaving all, leaving house and home,
leaving year-long plans and purposes, ease
and comfort, leaving good name and reputa-
tion and the sound of familiar voices, un-
twining loved arms from about your neck,

'yet twining them closer than ever, let not the flame die out !

Morning breaks over the world, the light flows rippling in, and up in the window pane, and passes through and touches the eyelids of the sleeper. It says, "Come forth, I have something to show you." And the sleeper arises and goes forth and everything is commonplace and as usual. Then he says to the light, "you have deceived me, there is nothing new here" so he goes back sullenly to his chamber.

And I conjure you, if you would understand me, to crush and destroy these thoughts which I have written in this book or anywhere ; and my body (if it should be our destiny to meet in battle), I conjure you faithfully to destroy nor be afraid as I will endeavour to destroy yours : so shall you liberate me to dwell with you.

Spare not, respect not, believe not anything that I have written. Rest not till you have ground it to smallest meal between your teeth. And looking me in the face, accept

not anything that I do or say—for it does not call for acceptation. Me alone, when you have separated and rejected all these, shall you see and not reject.

Faces with noses ever on the trail, hunting blankly and always for gain ; faces of stolid conceit, of pluckered propriety, of slobbering vanity, of damned assurance ; the swift sweep of self-satisfaction beneath the eyelids, set lips of obstinacy, wrinkled mouth of suspicion, swollen temples of anger and the shamed shovel-face of self-indulgence ; ever pursuing shadows, shadows with tears, tears, and short-lived laughter, and the black toad sitting ever in the heart.

The great orator stands on the platform, careless of approval and careless of opposition, he speaks from himself alone. He is determined and will not abate one tittle of his determination. The arguments (युक्ति), the pros and cons, he treats lightly... .. after a time he dismisses them ; traditions (प्रमाण) of Science and Literature

he discusses for a while and then somehow..... quietly puts them aside; flowers and figures of rhetoric (साहित्य) he uses, but, presently they fail and fall away. From *Satya* the great rock-bases of his own Self, of his own imperious instinct and determination, he appeals with up-lifted arm to the real man within and from a thousand eyes flash the lightnings of tears and joys, from that vast sea of faces breaks a roar of terrible and deep-throated accord. The arguments, the pros and cons, fly high in the air like leaves in the gale; the tradition of centuries loses its form and outline like melting ice in water. From her deep implanted seat in the human breast, from behind all reasoning and science and arguments, Humanity speaks her Will, and writes a page of History.

The long vain fight of man against nature I see—not travelling hand in hand with, but setting himself in opposition to her—the necessary prologue, and treacheryship as a wayward boy

against his mother..... yet vanquished,
finally and surely vanquished.

Water does not lie level by a more
inevitable law.....into this great ocean
(of the soul) all things at length return.

O young thief—I do not scorn, I do not
blame you—you are the same to me as others
are, and what you can take of me, that you
are free to.

Planning houses and building as our own
prisons.....then presently also as in a
dream it all clears up.....the insoluble and
varied problems which constitute ordinary
life disappear entirely leaving no traces
and Life in every direction is navigable as
space to the rays of the Sun. The gates are
flung wide open all through the universe
I go to and fro.....through the heights
and depths I go and return. I laugh as the
ground rocks under my feet, I laugh as I
walk through the forest and the trees reel to
and fro. Ah! the live Earth trembles beneath
my footsteps.

What else (than this) are the dreams of all people and of eras and ages upon the Earth? What else are the glowing dreams of boyhood, and the toys of age, and the promises floating ever on before dim mirages to wayworn travellers? (Faint not, O, faint not!) What the obstinate traditions of races and explorations by sea or land the instincts of the chase searches for the earthly paradise, Utopias of social reformers, pilgrimages, myths, and the tireless quest of the Sangreal, the unquenchable belief in the Elixir of life, (other world) and the philosopher's stone the feverish ardour of Modern Science like a dog with its nose on the trail? The dim-lit chambers of rock-temples and pyramids and cathedrals the Ark, the host, the holy of holies, the bog-floundering after fatuous wisps, the tears, disappointments and obstinate renewals of hope?

Jump into the ocean of the Ineffable, throw away everything into it, cast off each and all, spare nothing.

Is your conscious personality the centre and seat of love? No, love as natural and impersonal a force as gravitation or magnetism! Therefore do not befool yourself about demanding love from others or considering their affections etc. If you are in God, the godly will come to you—their hearts will be with you wherever their bodies may be. If in devil, the diabolical will naturally be attracted. Do not count upon the feelings of others, do not speculate on or consider their affections. It is divine necessity alone that is working. Responsibility and Karma and Free Agency is all fools talk. The sun and stars, trees and rivers, are working through divine necessity, so is man, but man by his *reason, civilisation*, illusion makes matters so unpleasant. Hurrying Civilization is an *itching* fever of nations.

The Law of Indifference must henceforth be plainly recognised and acted upon.

Science empties itself out of the books; all that the books have said, only falls like the faintest gauze before the reality—

hardly concealing a single blade of grass, or damaging the light of 'the tiniest star.'

Let the long accepted axioms of everyday life be dislocated like a hillside in a landslip.

To give is a better bargain than to get.

In the sound of your voice I dwell as in a world defended from evil.

No volcano bursting up through peaceful pastures is a greater revolution than this; for this is the lava springing out of the very heart of Man; this is the upheaval of heaven kissing summits whose streams shall feed the farthest generations, the forming of the wings of Man beneath the outer husk.

As when one opens a door after long confinement in the house—so out of your own plans and purposes escaping—like air, light and sun-warmth past out for ever, having abandoned your own objects looking calmly upon them, as though they did not

exist. The property to be renounced are one's objects. ———

O bars of self, you cannot shut me in.

Of the love that you poured forth, dear friend, in vain—like a cup of water in the wide and thirsty desert—but it was all your life to you. Do you dream that it is lost? Perhaps it is—it may well seem so just now to you—yet indeed I do not think so. Think not that the love thou enterest into to-day is for a few months or years.

The little seed set now must lie quiet before it will germinate, and many alternations of sunshine and shower descend upon it before it become even a small plant. When a thousand years have passed, come thou again, and behold! a mighty tree that no storms can shake. Therefore leave time: do not like a child pull thy flower up by the root to see if it is growing.

Ah! love—having journeyed through all life, having become freed even from thee—

there remains nothing glorious but thee.

Exhaled out of all frailty, out of this little tenement of flesh, so ephemeral, out of these hands and feet, which are and are not—out of these eyes through which I look, on which I look—Thou hast taken possession of earth and heaven—the sun is thy right hand and the moon thy left—In Thee all forms, of all I seek, are mine, and I in them attain at last to rest.

Behold ! I acknowledge all my defects—you cannot snap the handcuffs faster on me than I snap them myself—I am vain, deceitful, cowardly—yet I escape. The handcuffs hold me not, out of my own hands I draw myself as out of a glove, from behind the empty mass of my reputed qualities I depart, and am gone my way, unconcerned what I leave behind me. Into the high air which surrounds and sustains the world, breathing life, intoxicating with joy unutterable, radiant, as the winds of spring when the dead leaves fly before it—I depart and am gone my way.

O child, — are you worthy to follow and behold me ? Leaving all — leaving all be-

hind — caring no more for the world, for all your projects and purposes, then if you had been stunned by a blow on the head—leaving all to me, absolutely all to me. Then may be you shall see me.

The people want something tangible, palpable, material, gross just like children, they cannot do without visible toys, being incapable of understanding the subtle Truth.

I accept you altogether—as the sea accepts the fish that swims in it. It is no good apologizing for anything you have done, for you have never been anywhere yet but what I have sustained you — and beyond my boundaries you cannot go.

I am he that beholds and praises the universe, singing all day like a bird among the branches, and the leaves put forth and the young buds burst asunder — yet I myself do nothing at all, but dwell in the midst of them singing.

You cannot baulk me of my true life. Climbing over the barriers of pain — of my own weaknesses and sins — I escape. Where will you hold me? by the feet, hands? by—my personal vanity? Would you shut me in the mirror-lined prison of self-consciousness?

Behold! I love thee — I wait for thee in thine own garden, lingering till eventide among the bushes; I tune the lute for thee, I prepare my body for thee, bathing unseen in the limpid waters.

Blessed art Thou whosoever from whose eyes the veil is lifted to see Me; blessed are thy mornings and evenings — blessed the hour when thou risest up, and again when thou liest down to sleep.

Who walks in the singleness of heart shall be my companion — I will reveal myself to him by ways that the learned understand not.

Though he be poor and ignorant, I will be his friend—I will swear faithfulness to him, passing my lips to his, and my hand to betwixt his thighs. —————

My Sun shines glorious in heaven, and my Moon to adorn the night ; they are my right hand and my left hand—see you not Me between ? Hark ! my children sing—all day and night they are singing.

Justice, justice, justice is nothing different from the Law of Equality.

Beware ! for I am the storm ; I care nought for your rights of property. I will make your riches a mockery.

The curse of property shall cling to thee ; with burdened brow and heavy heart, weary, incapable of joy, without gaiety, thou shalt crawl a stranger in the land that I made for thy enjoyment. The smallest bird in thy estate shall sing in freedom on the branches—the plough-boy shall whistle in the furrow—but thou shalt be weary and lonely—forsaken and an alien among men.

For just inasmuch as thou hast shut thyself off from one of the least of these my children, thou hast shut thyself off from Me. I, the lord Demos, have spoken it—and the *mountains are my throne.*

There is no peace except where I am :
 though you have health—that which is
 called health—yet without me it is only the
fair covering of the disease.

Him who is not detained by mortal adhesions, who walks in this world yet not of it—taking part in everything with equal mind, with free limbs and senses unentangled—giving all, accepting all, using all, enjoining all, asking nothing, shocked at nothing—whom love follows everywhere, but he follows it not—Him all creatures worship—all men and women bless.

Love is a disease if it impairs the freedom of the soul. Make it thy slave, and all the miracles of Nature shall lie in the palm of thy hand.

Let not desire and love tear and rend thee.

Slowly and resolutely—as a fly cleanses its legs of the honey in which it has been caught, so remove thou, if it only be for a time, every particle which sullies the brightness of thy mind.

Return into thyself—content to give, but asking no one, asking nothing.

When thy body—as needs must happen at times—is carried along on the wind of passion, say not thou ‘I desire this or that;’ for the “I” neither desires nor fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the Sun on all sides. For as a light-house sweeps with incredible speed over sea and land, yet the lamp itself moves not at all; so while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the “I” high up above is fixed in heaven.

You cannot violate the Law of Equality for long.

Whatever you appropriate to yourself now from others, by that you will be poorer in the end.

If you think yourself superior to the rest, in that instant you have proclaimed your own inferiority.

Seek not your own life—for that is death.

But seek how you can best and most joyfully give your own life away—and every morning forever fresh life will come to you from over the hills. ———

Man has to learn to die—quite simply and naturally as the child has to learn to walk.

You cannot run against the Law of Equality, you cannot cheat Nature, you cannot defeat Truth—the water will not run uphill for all your labours and lying awake over it at night. The claims of others as good as yours, their life as near and dear to you as your own can be.

So letting go all the chains which bound you— all the anxieties and cares—the wearisome burden—the artificial unyielding armour wherewith you would secure yourself, but which only weighs you down a more helpless mark for the enemy—having learnt the necessary lesson of your own identity—to pass out—free—O joy! free to flow down, to swim in the sea of Equality—to endure the bodies of the divine companions, and the life which is eternal.

To Thine Own Self be True, not by running out of yourself, after it comes the love which lasts. If to gain another's love you are untrue to yourself, then are you untrue to the person whose love you would gain. Him or her whom you seek will you never find that way—and what pleasure you have with them will only end in pain.

Be steadfast like a light. Let the moths come and be consumed in you.

Abandon Hope All Ye that Enter Here.
To die—for this into the world you came.

No more beating about in the dark round the walls of one's prison and never hitting the secret door of exit. Begin to-day to walk the path of Equality, which alone is gain, in the sunshine, as the sunshine, calm, contented and blessed, envying no one, railing not, repining not.

Do you wish to become beautiful? You must undo the wrappings, not case yourself

in fresh ones; not by multiplying knowledge shall you beautify your mind; it is not the food that you eat that has to vivify you, but you that have to vivify the food.

A soldier who is going to campaign does not seek what fresh furniture he can carry on his back, but rather what he can leave behind. So if thou seekest fame or ease or pleasure or aught for thyself, the image of that thing which thou seekest will come and cling to thee and thou wilt have to carry it about—and the images and powers which thou hast thus evoked will gather round and form for thee a new body—clamouring for sustenance and satisfaction—Beware then lest it become thy grave and thy prison—instead of thy winged abode and a palace of joy.

For (over and over again) there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man.

But now through pain and suffering out of this tomb, shalt thou come.

Lo! the prison walls must fall, even though the prisoner trembles.

Set well thy house in order, open the door, let them stand wide for all to enter—thy treasures, let the poorest take of them ; then come thou forth to where I wait for thee.

Tilleinathan Swami :

“It was a common apparently instinctive practice with him to speak of the great operations of Nature, the thunder, the wind, the shining of the sun etc., in the first person.

“I”—the identification with or non-differentiation from the Universe being complete.

He would take a Pariah dog and place it round his neck (compare the picture of Christ with a lamb in the same attitude) or even let it eat out of the plate with himself !”

The personalities of attendants and of those he might have casual dealings with, or even the scenes and changes of external nature excited in him the fainted response.

Krishna was an *avatar* (God incarnate) in being a libertine:—To me are all alike, whosoever loves Me the most gets most of Me, like the Ganges or the Sun.

Asking for the things absent means ungratefulness for the blessings which you already enjoy. Have you not so beautiful waters, delicious landscapes and sweet airs to be thankful for? Enjoy them, let not your mind run out for things beyond control.

REALIZATION (साक्षात्कार).

The question is not to define the fact—for we cannot do that—but to get at and experience it.

As a solid is related to its own surfaces, so is the Cosmic Consciousness related to the ordinary consciousness.

As an ocean is related to its waves, so is the Cosmic Consciousness related to the world consciousness.

As hyper space is supposed to be related to the other dimensions of space, so is the *jnana* (ज्ञान) Consciousness related to the other states of consciousness.

The phases (जाग्रत, स्वप्न, सुषुप्ति) of the personal consciousness are but different phases of the other Consciousness; and experiences

which seem remote from each other in the individual are perhaps all equally near in the universal.

Space itself, as we know it, may be practically annihilated in the consciousness of a larger space of which it is but the superficies; and a person living in London may not unlikely find that he has a back-door opening quite simply and unceremoniously out in Bombay ————

When Rama writes letters, the writing of letters is in itself a complete job (perfectly satisfactory by itself). No answers are ever expected. I never write letters to receive answers, but because the inner Joy finds expression in that way for the time.

—————

Think nothing to be *important*. All the misery, anxiety, and heartaching arises from considering this matter or that *important*. We lay stress on the importance of anything, there we sow the seed of our future or present calamity. Take off this feeling of importance from all the centres of attraction. It is this *sense of importance* that ripens into attachment.

Carelessness is the highest virtue for man who knows the Self.

True-liberty is the accurate appreciation of Necessity.

I am that Necessity and being that Necessity am free. ———

Comparison or drawing contrasts is the root of all evil. ———

We can *overcome* our enemies by causing them to *come over* to us through love.

—————

Why should man allow himself to be hag-ridden by the flimsy creatures of his own brain? Why should you be a prey to the bat-winged phantoms that want to flit through the corridors of your own brain? How common it is to discover a creature hounded on by tyrant thoughts or cares or desires, cowering, wincing under the lash — perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free.

While at work, your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter

in hand—pounding away like a great engine, with giant power and perfect economy—no wear and tear of friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished and no more occasion for the use of the machine, it must stop equally, absolutely—stop entirely—no worrying—(as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed)—and the man must retire into that region of his consciousness where his true Self dwells

No credit, no discredit to anybody. No personality, no individuality. One power Supreme is the origin of all.

You in the West say, "O God, O God!" but you have no definite knowledge or methods by which you can attain to see God. It is like a man who knows there is ghee (butter) to be got out of a cow. He walks round and round the cow and cries, "O Ghee, O Ghee!" Milk pervades the cow

but he cannot find it. Then when he has learned to handle the teat and has obtained the milk, he still cannot find the ghee. It pervades the milk and has also to be got by a definite method. So, there is a definite method by which the Divine Consciousness can be educed from the soul.

. ——— .

NOTE BOOK No. 4.

STRUGGLE FOR EXISTENCE.

No struggle for one's own existence but " strenuous struggle for the existence of others " is the Law of Nature.

Each individual perishes in order that the progeny may enjoy life.

A sick man had perfect faith in a certain doctor. The doctor put his thermometer in the mouth of the invalid. The man felt as if he had come round. For five or six days the application of the thermometer cured the disease. No medicine whatever was made use of.

A culprit who was sentenced to capital punishment was experimented upon by two Doctors. Blindfolded, he was made to lie down on the ground. A slight scratch by a needle was made. By means of a tube, water of the same temperature with blood was made to flow as if from the body bleeding. The man was continually spoken to as to what quantity of blood had issued

out of his veins. In two or three hours the man died after fainting for a while.

YOGA VASISHTHA.

NIRVANA PRAKARANA.

The story next after that of Kak Bhusanda, Deva Puja, Vasishtha asks of Parameshwar (Siva),

“What is meant by Deva Puja which is said to destroy pain and confer bliss and how should it be done?”

To which the Lord replied : —

“Deva is neither the solitary Vishnu nor Siva nor any other having the body of five elements. Nor is it the mind. But it is the Jnana, the Self without beginning or end. Can it be these paltry objects such as bodies etc. ? As Brahma-Jnana is the Jnana which is illimitable, actionless, beginningless, and endless, such a Jnana alone is true and fit to be worshipped.” — — —

YOGA VASISTHA, NIRVAN PRAKARANA, GITA,

“The cognition after true discrimination of the identity of the universe and “I” with Brahma is *Brahmarpana*.”

“The giving up of the conception of duality, through the idea that there is only one Ishwarain all our thoughts, is *Ishawarar-pana*.”

Bhagirath and Shikharadhwaj were sannyasins for a long, long time. Afterwards the latter ruled over his own country and the former ruled over two countries (his own as well as another.)

A certain hunter having lost a cowrie-shell went in quest of it. Having vainly searched for it three days, he at last came across a gem radiant with the lustre of the full moon.

Similarly, ज्ञान (knowledge of the Self) will arise in a man quite unexpectedly while absorbed in some other विचार (thought).

NIRVANA PARAKARANA.

The story of Kacha Brihaspati :—
 “Within the time taken in the squeezing of a flower or the twinkling of an eye, this Ahankara can be easily eradicated.”

Parameshwara deigned to answer Bhringi in the following terms :—

“ If after destroying thy doubts, thou clingest to Truth, thou wilt become the great *actor*, the great *enjoyer* and the great *renouncer*.”

He who does not, like the Mithya Purusha, fondly attach himself to *ghatakash* and the like, he who is the true renouncer, he alone is the highest enjoyer and the supreme actor.

Conclusion of Yog Vasishtha.

Now addressing the assembly, Vasishtha said thus:—“ In order that all persons in this hall may without exception understand the drift of what we say, we shall now, with our hands raised on high, proclaim to all thus—
“ It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic Seat.”

VIDEHA MUKTI.

Gyana is the principal requisite ; *Manonash* and *Vasanakshaya* are subordinates.

JIVAN MUKTI.

Gyana as ordinarily understood subordinate; Gyana raised in intensity to the pitch of *Manonash* and *Vāsanakshaya*, the principal requisite.

Nishkam Karma as *sadhan* for the former and as necessary concomitant of the latter.

1. If a man devout enough to realize the presence of God in all those who come in contact with him (*i. e.* to say one who has passed through the stages of मनोनाश and वासनाक्षय) is initiated into तत्त्व-ज्ञान (knowledge of Self); he from the very moment of hearing the महावाक्य enjoys Jivan-mukti and is entitled to Videha-mukti.

2. If a man, out of mere curiosity, turns to gnosis; he will certainly be a Videha-mukta, but in order to enjoy Jivan-mukti, he must resort to मनोनाश and वासनाक्षय.

Gyana is not the fruit of any Karmas and is not consequent on good or evil acts.

The three Vyasans:—

(1) Path Vyasana (पाठ व्यसन)

- (2) Shashtra Vyasana (शास्त्र व्यसन)
 (3) Anushthan Vyasana (अनुष्ठान व्यसन)
-

TAITTIRIYA BRAHMANA.

- (1) Path Vyasana (पाठ व्यसन)

Though भरद्वाज (Bharadwaj) applied himself to the Veda in three successive lives, he began, on being incited by Indra, to study the remainder of Vedic lore even in the fourth...

Indra, of course, cured भरद्वाज of this vice by enlightening him into the knowledge of Brahma with character (सगुण ब्रह्म).

- (2) Shashtra Vyasana (शास्त्र व्यसन)

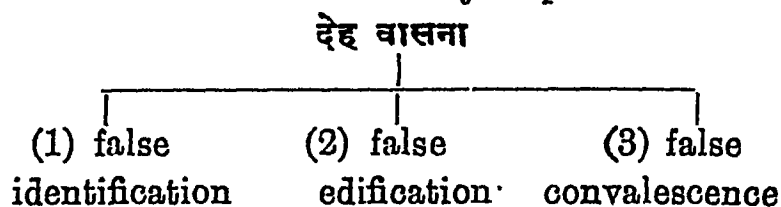
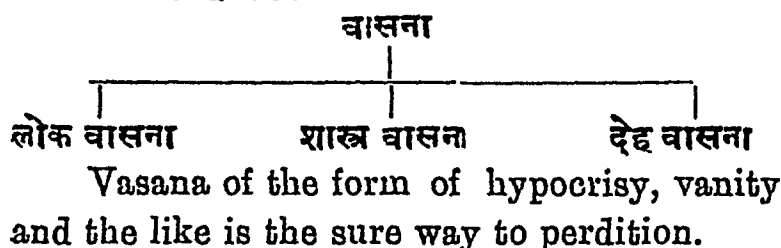
कावषेय गीता

Durvasa came with a cart-load of Shashtra books to pay his respects to the god Mahadeva. In the learned assembly of that god, Narada aimed a joke at him, in the parable of the ass carrying a load on his back, whereupon he was fired with such anger as led him to throw away all his books into the ocean.

Mahadeva thereafter initiated him into the mystery of Self-knowledge. Cf. Chhandogya VII.

यस्य सर्वे समारम्भाः काम संकल्प वर्जिता ।
 ज्ञानाग्नि दग्ध कर्माणं तमाहुः परिडतं बुधाः ॥
 त्यक्त्वा कर्म फलासंगं नित्यं तृप्तो निराश्रयः ।
 कर्मण्यभि प्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

For Sadhus :—



(1) यस्याऽऽत्म बुद्धिं कुण्ठये त्रिधातुके

स्वधीः कलत्रादिषु भौम इज्यधीः ।

यस्तौर्था बुद्धिः सलिले कर्हिचित्

जनेष्वभि ज्ञेषु स एव गोखरः ।

(2) अत्यन्त मलिनो देहो देही चात्यन्त निर्मलः ।

उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ॥

(3) Care not a straw for the existence or preservation of this body.

आत्मानं यदि निन्दन्ति स्वात्मानं स्वयमेव हि ।

शरीरं यदि निन्दन्ति सहायास्ते जना मम ॥

As a goldsmith buying a bracelet of gold fixes his mind only on the *weight* and *colour* of the thing, not at all on the beauty or otherwise of its form, just in the same manner should the mind be fixed entirely on *chit* (चित्) alone.

Till the material is entirely obliterated and consciousness of simple being becomes as unconsciously natural as the coming in and going out of breath, the effort to keep up the *vasana* of *chit* (चित्) should not be discontinued.

KANT.

In the mental world, inactivity of mind may be the resultant of an equilibrium of forces ; and the forces may be greater taken separately than in many cases of active thought — only they neutralise each other.

Cf. Total pressure and resultant pressure in Hydrostatics.

FICHTE.

The fundamental mode of activity, the position of the Ego by itself, if regarded in *abstracts*, is the logical law of *Identity*—

that is, no identity of object can be thought apart from the identity of the thinking self.

If regarded as in application to objects, it is the *category* of *Reality*.

All Reality is in and for the Ego. The categories are merely the modes of action of self-consciousness, viewed objectively, or in relation to the object.

Herbert Spencer says....There must exist some principle which, as being the basis of Science, cannot be established by Science.

All reasoned out conclusions whatever must rest on some postulate.

FICHTE ON MAYA.

Beyond this truth no philosophy can go, and all true philosophy depends upon the recognition of it. Any metaphysical theorem which assumes an origin or cause for consciousness transcending this first, primitive affirmation of the Ego by itself, is convicted of incompleteness and absurdity.

H. SPENCER.

By the Persistence of Force, we really mean the persistence of some cause which transcends our knowledge and conception. In asserting it we assert an Unconditioned Reality without beginning or end.

Such starting point, by its very nature cannot be a demonstrable fact, nor can it be comprehended in strict logical fashion, *i. e.*, brought under a notion.

Every Science must take its origin from that which is in itself unsusceptible of proof. Its first principles cannot be a proposition for which reason can be advanced; it cannot even be the expression of a fact which is given in experience; but it must express that which lies at the basis of all experience of all consciousness.

The Ego becomes aware of its own activity as self-positing only in and by opposition to Self.

Infinite activity—*i.e.* activity related only to itself—is never, as such, conscious activity.

Consciousness works through reflection and reflection is only through limitation.

So soon as we reflect upon the activity of the Ego, the Ego is finite.

Were the question raised, Is the Ego Infinite? The Ego, by the very question, is finite.

So much reality as the Ego posits in itself, so much does it negate in the non-Ego; so much reality as it posits in the non-Ego, so much does it negate in itself.

The Ego, as positing, is the sum of all reality, and therefore of activity. But *as positing*, it posits a definite portion of this total sphere of reality, and every definition is equivalent as respects the whole.

The Ego, therefore, is *passive* through its own *activity*. As sum of reality and activity the Ego is substance.

All sensation is accompanied by the feeling of the passivity of the Ego — *i.e.*, by the feeling of constraint or necessity. This feeling of compulsion, enriched by other products

of the reflective Energy of the Ego, is an essential element in the belief in External reality.

All the so-called *activity of the world*—reading, speaking and the like (feeling, passions) — is mostly *passivity and idleness*. In real work, the world loses itself in the Ego.

Rights are the conditions of the individuality. But Rights are always wrong.

The absolute end of reason is the infinite realisation of the moral law. The world of the senses is not a reality in itself, but the necessary means for accomplishing the task of reason. It has its foundation in that moral law, in which finite intelligences have also their bond of union.

Belief in the reality of the moral order of the Universe—the conviction, that the morally good will is a free and effective cause in the intelligible system of things, —this, and this only, is a belief in God.

For a rational being God is the moral order of the Universe,—not an order

which has its ground external to itself — but the order which is the ground of all reality.

Says Fichte:—

There is no more striking proof that the knowledge of true religion has hitherto been very rare among men, and that, in particular, it is a stranger in the prevailing systems than this, that they universally place eternal blessedness beyond the grave, and never for a moment imagine that whoever will may here and at once be blessed.

Everything great and good upon which our present existence rests, from which it has proceeded, exists only because noble and powerful men have resigned all the enjoyments of life for the sake of ideas.

In the divine economy, the outward failure of *his* deed is the means of *forcing him in upon himself*, and of raising him to the yet higher stand-point of true religion—*i. e.*, to the comprehension of what it really is that he loves and strives after.

To Realists.

We cannot regard thought as merely a product, a thing, of which the characteristics are due to the nature of the mechanical antecedents out of which it has arisen. When we do so, we are at once confronted with the problem—*how are we to conceive* the nature of these antecedents? By supposition they are not in thought, but external to it, and therefore never to be reached in thought.

Reflection upon Self, in which the individual consciousness transcends its own individuality, is not explicable through the notion of mechanical composition.

The secret of success in Society is a certain heartiness and sympathy. A man who is not happy in the company, cannot find any word in his *memory* that will fit the occasion.

We consecrate a great deal of nonsense because it was allowed by great men.

Every statute (*Smriti*) stands there to say, yesterday we agreed so and so, but

how feel ye this article to-day?

Every statute is a currency, which we stamp with our own portrait: it soon becomes unrecognisable, and in process of time must return to the mint.

Any laws but those which men make for themselves are laughable.

Of all debts men are least willing to pay the taxes. What a satire is this on Government?

To educate the wise man the State exists and with the appearance of the wise man the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort or navy, he loves men too well; no bribe or feast or palace to draw friends to him; no vantage ground, no favourable circumstances. He needs no library, for he has not done thinking; no church, for he is a prophet; no statute book, for he is the law-giver; no money, for he is value; no road, for he is at home where he is; no experience, for the

life of the Creator shoots through him and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him, needs not husband and educate a few, to share with him a select and poetic life. His relation to men is angelic; his memory is myrrh to them; his presence, frankincense and flower.

Worldly riches and honours are the fig leaves with which the shamed soul attempts to hide its nakedness.

Senators and Presidents have climbed so high with pain enough, not because they think the place specially agreeable, but as an apology for real worth and to vindicate their manhood in our eyes.

Like one class of forest animals, they have nothing but a prehensile tail: climb they must or *crawl*, cannot walk *erect*.

If a man found himself so rich-natured that he could make life serene around him by the dignity and sweetness of his behaviour, could he afford to circumvent the favour of the caucus and the press, and

covet relations so hollow and pompous as those of a politician ?

We want the great genius only for joy ; for one star more in our constellation, for one tree more in our grove. But he thinks we wish to belong to him, as he wishes to occupy us. He greatly mistakes us.

Life is made up of the intermixture and reaction of the two amicable powers—the end and the means, the gamester and the game—whose marriage appears beforehand monstrous, 'as each denies and tends to abolish the other.

Every man is a channel through which heaven floweth.

As soon as a person is no longer related to our present well-being, he is concealed, or *dies*, as we say.

Nothing is dead ; men feign themselves dead, and endure mock funerals

and mournful obituaries, and there they stand looking out of the windows, sound and well, in some new and strange guise.

The angels, from the sound of the voice, know a man's love; from the articulation of the sound, his wisdom; and from the sense of his words, his science.

The Universe suffers under a magnetic sleep, and only reflects the mind of the magnetizer.

In the shipwreck some cling to running rigging, some to cask and barrel, some to spars, some to mast; the pilot chooses with science, I plant myself here; all will sink before this; "he comes to land who sails with me."

Rectitude only, rectitude forever and ever! is the saving position.

The reply of Socrates to him who asked whether he should choose a wife, still remains reasonable. "That whether he should choose one or not, he would repent it."

Things *seem* to say one thing and say the reverse. The appearance is immoral, the result is moral.

Shakespeare.

All the sweets and all the terrors of human lot lay in his mind as *truly* but as *softly* as the landscape lies on the eyes.

The biography or history of geniuses is like making a question concerning the paper on which a king's message is written.

NAPOLÉON BONAPARTE.

Napoleon Bonaparte wrought everything, especially, without any scruple as to the means.

All the sentiments which embarrass men's pursuit of these objects, he set aside. The sentiments were for women and children.

Napoleon renounced once for all sentiments and affections. But he has not lost his native sense and sympathy with things.

The land and sea seem to pre-suppose him. He came unto his own, and they received him. He marched always on the enemy

at an angle, so as always to bring two men against one at the point of engagement.

A man not embarrassed by any scruples—and of a perception which did not suffer itself to be baulked or misled by any pretences of others, or any superstition, or any heat or haste of his own.

He asked counsel of no one....

“I have conducted the campaign without consulting any one. I should have done no good, if I had been under the necessity of conforming to the notions of another person.”

He knew no impediments to his will. Woe to what thing or person stood in his way. He fought sixty battles. Each victory was a new weapon. My power would fall, were I not to support it by new achievements.

Conquest has made me what I am, and conquest must maintain me. He felt with every wise man that as much life is needed for conservation as for creation.

Before he fought a battle, Bonaparte thought little about what he should do in case of success, but a great deal about what he should do in case of a reverse of fortune.

To his Secretary :—

During the night, enter my chamber as seldom as possible. Do not awake me when you have any good news to communicate : with that there is no hurry. But when you bring bad news, rouse me instantly, for then there is not a moment to be lost.

He directed to leave all letters unopened for three weeks, and then observed with satisfaction how large a part of the correspondence had thus disposed of itself and no longer required an answer.

Napoleon's power consists simply in the exercise of common sense on each emergency, instead of abiding by rules and customs.

The lesson he teaches is that which vigour always teaches—*that there is always room for it.*

To what heaps of cowardly doubts is not that man's life an answer.

Bonaparte knew better than the society ; and, moreover, knew that he knew better.

The only defect of common folk is that they dare not trust their presentiments.

Bonaparte relied on his own sense, and did not care a bean for other people's. The world treated his novelties just as it treats everybody's novelties—made infinite objections; mustered all the impediments: but he snapped his finger at their objections.

To Doctors:—

Believe me, we had better leave off all these remedies. Life is a fortress which neither you nor I know anything about. Why throw obstacles in the way of its defence? Its own means are superior to all the apparatus of your laboratories.

Corvisart candidly agreed with me, that all your filthy mixtures are good for nothing. Medicine is a collection of uncertain prescriptions, the results of which, taken collectively, are more fatal than useful to mankind. Water, air and cleanliness are the chief articles in my *pharmacopœia*.

Never do the will of others, never do any thing to please others. If a gentleman comes in right time to help you to carry out what you have just been thinking, oblige him.

If he comes at a time not tallying with your inner feeling, never accompany him.

Live in the Self, and all this will be accomplished of itself.

Bonaparte set at naught the Moral Law, which balked and ruined him; and the result in a million experiments will be the same. Every experiment by multitudes or by individuals, that has a sensual and selfish aim, will fail.

As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions. Our riches will leave us sick; there will be bitterness in our laughter.

Only that good profits, which we can taste, with all doors open, and which serves all men.

Goethe

Vexations and a tempest of passion only fill his sail; as Luther writes, "When I am angry, I can pray well, and preach well".

His failures are the preparation of his victories.

He cannot hate anybody ; his time is worth too much.

It is not from men excellent in any kind that disparagement of any other is to be looked for.

Be real and admirable, not as we know but as you know.

Able men do not care in what kind a man is able, only that he is able.

Goethe teaches courage, and the equivalence of all times ; that the disadvantages of any epoch exist only to the faint-hearted.

No mortgage, no attainder will hold on men or hours. The world is young.

Satan is none other than pure intellect, applied—as always there is a tendency—to the service of the senses.

Want of practical faith in the moral government of the world = Satan.

Violation of the Spiritual Laws = Satan.

Not realizing the Spiritual Unity (अद्वैत) = Satan.

An insult — causes indignation, loud sounds, violent acts. The thing said bears to the mental action it excites much the same relation that the pulling of a trigger bears to the subsequent explosion—does not produce the power, but merely liberates it.

Happy is he in whom such detonating powder of अज्ञान (ignorance) is altogether absent and, however much people may give him occasions for outbursting, is necessarily always silent.

Why are people inimical to Vedanta? When a child or some other weak person is walking with a stick in his hand to support himself at every step; if the stick be suddenly taken off from his hand, he will fall down and will be filled with indignation.

It is most desirable that the child should walk erect without the support of any stick; but so long as he is weak, he may be allowed the use of his stick; and gradually made to give up its use.

The stick=personal God.

The child=the ignorant folk.

The *child* begins to weep, when his mother goes *into* the adjoining room to fetch something. So do ignorant people begin to weep when some friend of theirs gives up the body, regarding him as actually dead or gone.

That is good which the mother thinks right, not what the child thinks.

Sociability is as much a Law as mutual struggle.

Even wild animals make friendship, have their playmates.

The fittest to survive are those who mutually aid one another, not those who are engaged in mutual struggle. There is co-operation in the world among (1) plants (2) animals, (3) bees, (4) flowers, (5) ants.

The more social animals are in overwhelming preponderance over the unsocial.

Myriads of living creatures remain in the earth to prepare and renew soils.

Struggle comes when man is looking behind.
Co-operation and love when they are advancing.

Thus *struggle* as well as *love* are both the cause of advance.

A *Rishi* will have no friction in his way.

In order to be of use in the world abroad, you will have to live and realise Unity within.

Morality is forced upon the world at the bayonet's point.

All vegetable kingdom suffers sacrifice for animals. Rice, grains, every plant in the world, lives for others. When man lives upon seeds, he lives upon *love*. Love is life.

Asphides (plant lice) in summer, when food is abundant, bring forth females, in the famines of autumn, males.

Sex is a paradox; it is that which separates in order to unite. Sex unites nations.

1.—In a conservatory, where the asphides enjoy perpetual summer, the succession of females continued to go on for four years, and

stopped only when temperature lowered and food diminished, then the males were at once produced.

2.—Bees royal diet and plenty of it determines the future queens. The nurse bees change the diet and workers or drones are produced.

In reproduction, females are as a rule an accompaniment of abundant and rich food, maleness of the reverse.

Tadpoles.

3.—Nutritious diet and abundant diet being administered successively the result was as follows :—57 females, 43 males out of 100, next year the decrease being 78 females, 81 females, 92 females.

1.—Man shall have to leave materialistic tendencies etc. at bayonet's point.

2.—When man is treading the right path, the whole nature works for his deliverance. (Of. Rama goes to conquer Lanka.)

What is it that gives you *ananda* in sexual relations? Sacrifice, sacrifice, and nothing but sacrifice.

Struggle for Life is a misreading of the Struggle for Light.

The language of Love is understood everywhere.

A tree when it spreads its branches and foliage upwards, at the same time strikes its roots much deeper.

So, a man when communicating knowledge abroad gets the same knowledge ingrained within himself.

Moral Law or Spiritual Law :—

1.—The like attracts the like. (*ananda* in oneself attracts *ananda* without *kind*).

2.—The greater attracts the less (*decree*).

APPLICATION.

When you are filled with *Nijananda* and so, on a higher potential than any worldly *ananda*; earthly pleasures will immediately flow towards you. When earthly pleasures come and you begin to enjoy them, you come down much lower, pleasures immediately shun you.

A chain cannot be stronger than its weakest link.

Whereas "we have no Property in our very Bodies, but only an accidental Possession and Life-rent."

The political agitators of India have practically the following position:—

"The English are making fools of themselves, why should not we follow the example?"

It is a mathematical fact that the casting of this pebble from my hand alters the centre of gravity of the universe.

It is certain my Belief gains quite *infinitely* the moment I can convince another mind thereof. (Novalis.)

Creation lies before us, like a glorious rainbow; but the sun that made it lies behind us, hidden from us.

Man's unhappiness, as I construe, comes of his Greatness; it is because there is

an Infinite in him, which with all his cunningness he cannot quite bury under the finite.

Hatred, envy and lies are but an inverted sympathy. Were I a steam-engine, wouldst thou take the trouble to tell lies of me?

The smaller whirlpool is sucked into the larger and made to whirl along with it.

The head rests on shoulders, the shoulders rest on arms, the arms on body etc. From this by no means it follows that all these are not supported by the invisible Shakti.

Just so, men of the world being entangled in apparent causation, never open their eyes to the Absolute Reality.

Friendship is impossible except in mutual devotedness to good and true.

NOTE BOOK No. 5.

Imagine Napoleon flying in the rain of bullets without a scar, "Come, follow me, the bullet is not yet cast which should kill Napoleon."

Nothing is impossible. The Alps shall be no Alps.

Leave not your centre.

Moths come to a lamp, even though they die, the lamp does not renounce its position to run after or receive them. In Thee the whole world must be drawn and consumed.

This is the Secret of Magnetism.

Death of body is the *resurrection* of spirit.

There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same, and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds himself back a little, and truly possesses, who is willing if need be not to possess.

Diagoras, a pupil of Democritus, was the first among the Greeks to receive the name of athiest. The logician chanced one day to be at sea during a heavy storm. The sailors attributed the storm to him. All that they were enduring was a punishment for conveying such an impious wretch as he.

"Look at those other ships over there," said Diagoras.

"They are in the same storm, aren't they? Do you suppose that I am in reach of them?"

In going off in pursuit of things external, the "I" (since it really has everything and needs nothing) deceives itself, goes out from its true home, tears itself asunder, and admits a gap or rent in its own being.

(Hence the dissatisfaction following sensuous enjoyments).

This, it must be supposed, is what is meant by Sin—the separation or sundering of one's being—and all the pain that goes therewith. It all consists in *seeking* those

things and not in the things themselves. They are all fair and gracious enough ; their place is to stand round the throne and offer their homage—rank behind rank in their multitudes—if so be, we will accept it. But for us to go out of ourselves to run after them, to allow ourselves to be divided and rent in twain by their attraction, that is an inversion of the order of heaven.

To this desertion of one's true self sex tempts most strongly, and stands as the type of Maya and the world-illusion ; yet the beauty of the loved one and the delight of corporal union all turn to dust and ashes if bought at the price of disunion and disloyalty in the higher spheres——disloyalty even to the person whose love is sought.

Sex is the allegory of *love* in the physical world. It is from this fact that it derives its immense power. The aim of Love is non-differentiation, absolute union of being, which can only be found at the centre of existence. And in the moment when this union is accomplished,

creation takes place.

Pyrrho admitted no difference between *health* and *illness*, *life* and *death*. He expected nothing, asked for nothing.

Where there is indifference and apathy, there too is ataraxy, the perfect and unruffled *ataraxy* of the mind. If in act, word and thought an entire suspension of judgment be maintained, then do we possess an independent freedom, an unroutable calm.

"Live so simply that pleasure, when it comes, may seem even more exquisite than it is." (Epicurus.)

As for *ambition*, what is it but a desire *for an existence in the minds of other people*—a desire which when fulfilled is a mockery and unfulfilled a tomb? And besides to what does success lead? To honour, glory and wealth? But these things are sepulchres, not happiness.

In the animal and lower human world—and wherever the creature is incapable of realizing the perfect love (which

indeed transforms into God)—Nature in the purely physical instincts does the next best thing, that is, she effects a corporal union, and so generates another creature who by the very process of his generation shall be one step nearer to the universal soul and the realization of the desired end. And nevertheless the moment the other love and all that goes with it is realized, the natural sexual love has to fall into a secondary place—the lover *must stand on his feet and not on his head* or else the most dire confusions ensue and torments aeonian.

Taking all together it may be fairly said that the prime object of sex is realization of unity, the physical union as the allegory and expression of the real union, and that generation is a secondary object or result of this union. From the protozoic cells to the very highest expression of sex, we find that Love takes the form chiefly and before all else of a *desire for union*, and only in lesser degree of a desire for race-propagation.

Thus propagation of species is not the primary object of Nature.

Man, as described by Quatrefages, is a "religious animal."

Familiarly Brahma is the spider drawing from his breast the threads of existence.

Emblematically a triangle inscribed in a circle.

Poetically the self-existing supremacy that is enthroned on a lotus of azure and gold; and *Theologically* the one really existing essence, the eternal germ from which things issue and to which all things at last return.

Revolutions are created not by the strength of an idea but by the intensity of a sentiment.

By the very necessity of the case nobody can live without activity or work. A child has no motives or objects and purposes to accomplish, yet it is never at rest, is all the time upto something.

So, work you must do, but Vedanta requires of you to look upon all work as

mere *play*, nothing serious or important about it.

Hit hard, play your part manfully, but wait not for the event or end to bring you joy, satisfaction, let every stroke and blow be happiness personified or a messenger of Divine bliss.

If putting aside for a moment all convention and custom, one looks quietly within himself, he will perceive that there are most distinct and inviolable inner forces binding him by different ties to different people, and with different and inevitable results—that there is in fact in that world of the heart a kind of cosmical harmony and variety and an order almost astronomical. This is noticeably true of what may be called planetary law of distances in the relation of people to one another. For of some of the circle of one's acquaintance it may be said that one loves them cordially at a hundred miles' distance; of others that they are dear friends at a mile; while others again are indis-

pensable far nearer than that. If by any chance the friend whose planetary distance is a mile, is forced into closer quarters, the only result is a violent development of repulsion and centrifugal force, by which probably he is carried even beyond his normal distance, till such time as he settles down into his right place; while on the other hand if we were separated for a season from one who by right is very near and who we know belongs to us, we can bide our time, knowing that the forces of return will increase with the separation.

So marked indeed are these and other such laws that they sometimes suggest that there really is a *cosmic world* of *souls*, to which we all belong and that our terrestrial relations are merely the working out and expression of far antecedent and unmodifiable facts—an idea which for many people is corroborated by the curious way in which, often at the very first sight, they become aware of their exact relation to a new-comer. In some cases it brings

with it a strange sense of previous intimacy, hard to explain ; and in other cases, not so intimate, it still will seem to fix almost instantaneously the exact propinquity of the relation—

....Yet this *mean distance* does not vary during the whole time, so to speak, by a single hair's breadth.

Gilded butterflies=kings and nobles.

Jesters do oft prove prophets.

To dominate the actual world you must, like Archimedes, base your fulcrum somewhere beyond.

In woman a silken gown covers a multitude of sins.

Jesus died on the Cross, Socrates in the prison, Galileo in jail, Columbus in chains, John Huss upon the stake.

There is but One Purpose running through and under-lying all changes and

circumstances in the world; and that is Self-Realization or Renunciation.

God has no purpose that would mean imperfection.

Those who move in "society" are so surrounded with affectations that they are decidedly "Exclusive" and shut off from everyone; and this shutting off is what constitutes Hell.

Too much society acts like a veil over one's mental vision. We must remind ourselves that we have plenty of Time. It is not dignified for a race of Immortals to hurry so; least of all is it good policy to kill oneself in trying to live. The years are ours and the centuries ours.

Say what you have to say, not what you ought. No ought.

Worldy men come, induce personal honour in you; and then when you begin to feel it, they immediately take it off, like the maid bringing (or churning) the

cream or butter to the surface and then skimming it clean off.

It is good that the pus or scab is collected, gathered into head ; and then removed or licked away by God in the form of dogs. Thus are you purified of all trace of weakness.

Be the sun (giver), not the moon (receiver of influence).

You are to be kind and considerate to every one. But you are not to *be kept in any kind of bondage by the well meaning attentions of your friends.*

Change is the law of growth. When you change your habits, you will renew yourself, body and soul.

God, you and I are one.

How can you love anything else but Me ?

The Healing Exercises and Christian Science and even raising the dead and leng-

theneing life etc. (when successful) are like keeping a man awake over a longer period than usual. You might call it a *miracle* to keep him up for three, four, or whole twelve hours at night; but remember, you cannot cheat Nature. Nature must exact even with vengeance its withheld portion of sleep the next day, or Nature will soon tax you with early grave and get out of you all the sleep you kept back.

It is best to let Nature take her own course. Resist not evil.

Fashion:—

1.—The New Zealanders brand their cheeks and faces all over with burning hot iron, and this is adornment.

2.—Lips bored to put on big shells as ornaments.

3.—Murder committed to get a new feather to your cap.

4.—The *feet* cramped.

5.—Waist squeezed and so forth.

The so-called *Force of Character* is nothing more nor less than the power to give suggestions. It is this power that brings worldly success.

The really successful power of making suggestions is acquired by living up to what we preach, because in trying to realize our teachings we have to make constant *auto-suggestions* and these once auto-suggestions become powerful weapons of reforming others.

Keeping yourself in the *Giver position*, the Sun of Good, make a Magnet of you and you are *all active* and masculine.

All the Vedantic way of life is typified by Arjuna giving the reins of his horses unto Krishna.

To fight is your duty and not to bother about the circumstances.

Join in engagement, whatever and wherever it be, choose not the end or environments, on, on with your work.

A Red Indian saw a gentleman walking with a black umbrella. A wild buffalo attacked the gentleman who put the large umbrella in front of him right before the buffalo. The buffalo got confused, stopped and left. The Indian admired the trick, purchased an umbrella and walking on a railroad track, held out the umbrella before the running engine. But this black buffalo did not stop.

Tomatoes were considered poisonous long enough by the people. A girl living in a city who often took tomatoes visited a village where the people had not risen above the error. She visited a garden containing tomatoes (called love-apples) being seen in the act of eating a tomato, she was taken by surprise by the country folks who took her into a room and called a country doctor and began to rub and scrub her and express sorrow and condolence in every possible way. Before the doctors came she died.

You cannot *know* a man unless you first *love* him.

Christians believe in majority and number and not so much in their so-called faith. Hence their aggressive and accumulative character which is simply an effort to keep themselves in countenance and to prolong or bear up their hypnotism. The Vedantin believes in the Truth and not in number; hence his non-proselytising tendency.

A man came into a restaurant and said he had a power which could keep the legs etc. from being scalded, no matter how hot and boiling the liquid might be. In the presence of all the people he rubbed the powder on his stockings-covered leg just pulling up the trousers, rubbed and rubbed for a while, then thrusting his leg in hot burning water, drew it out safe and sound.

A gentleman purchased the powder and when he was going to try it on himself, the seller left. The purchaser rubbed it for a long time on his leg, and then placed his leg in scalding water; but no sooner had he done that than he began to cry and scream and kick, and scrambled and

wildly looked on all sides to find the deceiver, and swore that he would immediately kill the fellow if he could once meet him. As the reader may have guessed, the *cheat* had a cork leg and so was not scalded by the water which proved too much for the purchaser of powder.

Men ought not to care if a dog barks, as it is a proof he will not bite.

This old coquette, this world of ours, conceals her age, but her biography is under our feet.

God is more pleased when I smoke my pipe than from the prayers of a hundred Rabbis.

When human tongue ceases to speak, then the stones begin to talk.

Civilization is nothing more nor less than a ceaseless effort or struggle to build up *pyramids* to bury alive the soul.

Never sympathise with the distressed. Your sympathy aggravates your case and

accelerates their fall. Let them sympathise with your health and vigour. This improves both parties.

The world lives in deception. The one half deceives the other, while those of the other half deceive themselves.

Popularity and Unpopularity.

Small rivers and springs may be utilized in generating power of all kinds, whereas Niagara Falls and Himalayan cascades near Chamba etc. may remain unnoticed. Does that take away from their inner dignity and native majesty? Not at all.

So, sometimes very small souls become famous like Christ and Mahomet etc. and grand souls like Dattatreya and Krishna may long remain ignored.

No body has the power to say "No" to you except yourself.

Paradox of death:—

The question is usually put "If death or any other condition is brought on by our-

selves, why do we groan and wail at the time of departure ?

Answer. Newly married girls leave their parents etc. of their own accord, but why do they weep and cry while bidding goodbye to their mother and sisters ? We change our old friends for new ones of ourselves and then we *miss* the dear old relations.

Look at the idea of promising an eternity of happiness to one who, *out of cowardice* most probably, repents at his last gasp !

If railway cars and electric telegraphs are utilized to save our time and energy ; it were foolish on our part not to utilize the electrostatic and meteorological conditions of the Cosmos—in the form of inspiring atmosphere and genial climate—to aid us in making rapid spiritual advancement. Kissing breeze and murmuring streams etc. are not to be discarded as *outside* helps ; everything and anything is *in* us if we can control it and turn to advantage.

Keep your mind full of agreeable memories and pleasant associations of ideas ; all the time saturated with happy thoughts and godly notions ; you will have no occasion to suffer or repine.

ORIGINAL THOUGHT.

Keep the subconscious mind (कारण शरीर) imbued with holy, pure and sublime feelings ; and *original* thought is sure to flow out of you. ———

Ho, all ye that suffer, know ye that ye suffer from yourselves. Do away with the fallacy that your pain is caused by another.

FOREST-LIFE.

1.—Why not come to help *others* as a prisoner of city life ? No prisoners can be helped by you except when you visit gaols in the capacity of a free gentleman *not living in the prison-house*.

2.—No rivers can feed the plains, if their origin or home be not away in the mountain *forests*.

3.—Laboratories of soul, observatories of spirit and universities of truth cannot be formed in the dingy, putrid air of cities.

4.—The highly advanced citizens can be benefited by even the *writings* of forest sages. And the vulgar mob will rather be repulsed when they find the sage in their midst.

5.—I went to the woods because I wished to live deliberately *to front only the essential facts of life*, and I did not wish to live what was not life, *living is so dear*. I wanted to live deep and suck out all the marrow of life. —————

Europeans and Americans exult to clothe their bright skin in dark or brownish clothes. The black apparel does not signify a dark body. So, the Hindûs prefer dark skin to clothe a bright glorious Soul.

—————

Civilized people like Red Indians paint (instead of tattooing) their faces and put on feathers in their heads. The crowded streets present a spectacle of churchyard with marble tombs and fashionable coffins burying the origin of life, the self-supreme.

No body in his heart of hearts likes to live this artificial life, but they do it for vanity—to please nobody in the name of pleasing others or the imaginary bugbear called “Society.” —————

I have no use for curtains, for I have no gazers to shut out but the sun and the moon, and I am willing that they should look in. And if the sun is sometimes too warm a friend, I find it better economy to retreat behind a curtain already provided by Nature than to add a single item to the details of house-keeping.

—————

I have never yet met a man who was awake. How could I have looked him in the face? —————

The people’s life is frittered away by detail. —————

People think if railroads are not built, how will they go to heaven in season?

—————

Men are *determined to be starved before they are hungry.* پیش از سرگ وایلا

—————

Nothing *new* in *Newspapers*.

Children who play life, discern its true law and relations more clearly than men who think that they are wiser by *experience*, that is, by *failure*.

Time is but the stream I go afishing in. I drink at it, but while I drink I see the sandy bottom and see how shallow it is.

Be it life or death, I crave only for reality. Be it sin or sorrow, I'll be true to the inner genius.

I would not sacrifice the *bloom of the present moment* to any work.

I grow in these seasons like corn in the night (without memorable achievements unobserved).

My days are no days of the week bearing the stamp of any heathen deity, nor are they fretted by the ticking of a clock.

You are *immortal*, know yourself and your *Life* is always *insured* without the aid of any Life Insurance Company.

اے جان تو گر ہمت کنی۔ دل از دو عالم بر کنی۔

It is **ہمت** (courage) to raise your mind above the two worlds. It is *laziness* and *inertia* to be led by the current, controlled by the sense of possession.

There was nothing so important to him (Thoreau) as his walk. He had no walks to throw away on company. Visits were offered him from respectful parties, but he declined them.

The best place for each one is just where he stands.

"I think, nothing is to be hoped from you if this bit of mould under your feet is not sweeter to you to eat than any other in this world or in any world."

Aristotle:—One who surpasses his fellow-citizens in virtue is no longer a part of the city. Their law is not for him, since he is a law to himself.

Only *he* can be trusted with gifts who can present a face of bronze to expectations.

EXCUSE FOR HARDIHOOD (STURDY NATURE).

I ask to be melted. You can only ask of the metals that they be tender to the fire that melts them. To nought else can they be tender. —————

SOLITUDE.

I am no more lonely than the loon (genus of web-footed aquatic bird) in the pond that laughs so loud, or than water-pond itself. What company has that lonely lake, I pray? *The sun is alone except in thick weather, but there the second sun is a mock one.* God is alone,—but the devil, he is far from being alone, he is legion.

What is the pill that will keep us well, serene, contented?

Not my or thy great grandfather's, but our Great Grandmother Nature's universal medicine—a draught of *undiluted morning air*.

Sympathy with the fluttering alder and poplar leaves almost take away my breath; yet like the lake my sympathy is rippled but not ruffled. —————

I have as it were my own sun and moon and stars and a world all to myself.

There was never yet such a storm but it was Aeolian music to a healthy and innocent ear.

I have found that *no exertion of the legs can bring two minds much nearer to one another.*

To be in company even with the best, is soon wearisome and dissipating.

What do we want most to dwell near to ?

Not to many men surely, the depot, the post office, the grocery etc. But to "The perennial source of our life" whence in all our experience we have found that to issue, as the willow stands near the water and sends out its roots in that direction.

I never found the companion that was so companionable as Solitude.

Civilized folk *live thick* and are in each other's way and stumble over one another.

The value of a man is not in his skin that we should touch him.

DESIGN ARGUMENT EXPLODED.

If God acts for a designed end, it must be that He desireth something which He has not.

Men of ideas instead of legs, (are) a sort of intellectual centipede.

What danger is there if you don't think of any?

Self-styled reformers—the greatest bores of all.

The true husbandman will cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labour with every day, relinquishing all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also.

VIVEKA.

1.—Never should you engage in anything of *transitory* interest. Pursue the *eternal*.

2.—By making the acts bear the stamp

of Reality, by and by the thoughts will also cease to dwell on passing incidents.

3.—When you are about to speak, be sure that the talk will do *you* good, if not, don't enter into conversation at all.

4.—Go on with your work like the artist in the city of Konroo striving after perfection, trying to ensure the happiness of *One* individual and giving up vain undefined shadow-hunting.

“By this fluctuation the pond asserts its title to a shore, and thus the *shore* is *shorn*, and the trees cannot hold it by right of possession. *These are the lips of the lake on which no beard grows.* It licks its chaps from time to time”. —————

A *lake* is the earth's eye, looking into which the beholder measures the depth of his own Nature. The fluviatile trees next the shore are the slender eyelashes which fringe it, and the wooded hills and cliffs around are its overhanging brows..

It is a mirror which no stone can crack; whose quicksilver will never wear off, a mir-

ror in which all impurity presented to it sinks, swept and dashed by the sun's hazy brush—this the light dust-cloth,—which retains no breath that is breathed on it, but sends its own to float as clouds high above its surface, and be reflected in its bosom still.

Of all the characters I have known, Walden wears best, and best preserves its purity. It has not acquired one permanent wrinkle after all its ripples. It is perennially young.

Referring to childhood or boyhood, "The days when *idleness was the most attractive and productive industry.*"

THE RAILWAY ENGINE.

That devilish Iron Horse, whose ear-rending neigh is heard throughout the town, has muddied the Boiling spring with his foot, and he it is that has browsed off all the woods on Walden shore; that Trojan horse, with a thousand men in his belly, introduced by mercenary Greeks! Where is the Country's champion to thrust an avenging lance

between the ribs of the bloated pest ?

Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature ? She flourishes alone, far from the towns where they reside. *Talk of heaven ! Ye disgrace Earth.*

Let not to get a living be thy trade but thy sport.

Enjoy the land, but own it not.

When a reptile is attacked at one mouth of his burrow, he shows himself at another.

We discourse freely without shame of one form of sensuality and are silent about another.

D'Alembert held a physician to be like a blindman who armed with a cudgel strikes at random, and, according as he strikes, annihilates the disease or—the patient.

"Philosophers," he said, "should be like children who when they have done anything wrong, put the blame on the cat."

The wasps came by thousands to my lodge in October, as to winter quarters and settled there, sometimes deterring visitors from entering. *I felt complemented by their regarding my house as desirable shelter.* They never molested me seriously, though they bedded with me.

Myself is more than a whole world to me.

And when the frost had smitten me on one cheek, heathen as I was, I turned to it the other also.

There we worked... building castles in the air, for which Earth offered no worthy foundation.

We waded so gently and reverently, or we pulled together so smoothly, that the fishes of thought were not scared from the stream.

Why is it that a bucket of water soon becomes putrid, but frozen remains sweet forever?

.. So knowledge without love (प्रेम) putrifies..

ABOUT SNOW-COLLECTORS.

“They said that a gentleman farmer, who was behind the scenes, wanted to double his money, which as I understood amounted to half a million already; but in order to cover each one of his dollars with another, he took off the only coat, ay, the skin itself, of Walden pond in the midst of a hard winter.”

They believe in *immortality* so far as to avoid preparation for death and in *mortality* so far as to avoid preparation for anything after death.

I knew few Christians so convinced of the splendour of the rooms in their Father's house, as to be happier when their friends are called to those mansions, than they would have been if the Queen had sent for them to live at court.

Nor has the Church's most ardent “desire to depart and be with Christ,” ever cured it of the singular habit of putting

on mournings for every person summoned to such departure. —————

M. Renan has been at no loss to show, Rome fell when her soldiery became converted to Churchianity or Christianity. The spirit of peace which pervaded the early Church enervated a nation; the virility of the most belligerent of races was sapped.

—————

Knit *its* (Earth's) straw into what crowns you please, gather the dust of it for treasure and die rich in that, clutching at the black notes in the air with your dying hands. Was this grass of the Earth made green for your shroud only, not for your bed? and can you never lie down *upon* it, but only *under* it? —————

If you will have your laws obeyed without mutiny, see well that they be pieces of God Almighty's laws, otherwise all the artillery in the world will not keep down mutiny.

—————

RICH IN PEACE.

Crowned with Wild Olive and not with gold.

—————

Wilful error is limited by the will, but what limit is there to that of which we are unconscious.

The unlucky fact is that *the wise* of *one class* habitually contemplate *the foolish* of *the other*.

The *unconquered powers* of *precedent and custom* interpose between a King and Virtue.

By transparency on all sides it is possible to pass unrecognised.

I—*Plainness* is that which cannot be seen by looking at it.

He—*Stillness* is that which cannot be heard by listening to it.

We—*Rareness* is that which cannot be felt by handling it.

When a nation is filled with strife, then do patriots flourish !

When *wisdom* is met *with honours* the *world* is filled *with pretenders*.

Being *wise* you are merely natural!

I am going to reap the harvest of my mind and I am going to scatter it. "Some may fall on strong ground", but I think I have struck good soil tonight.

Hope is the only universal liar who never loses his reputation for veracity.

Thomas Paine in France says—"It was his misfortune to be a King."

Everyman who has endeavoured to enslave his fellows I hate with all my heart and soul; *and yet the only injury I would do them would be to enlighten them.*

Sincere words are not grand.

Grand words are not faithful.

"Business," they think, "is always good whether it be busy in mischief or benefit."

I AM.

Statutes of brass and marble will perish, and statutes made in imitation of them are not the same statutes, nor the same work-

manship....print and reprint, carve it in wood, engrave it on stone, use any materials; the thought or idea is eternally and identically the same in every case. Similarly the One Unchangeable "I am" or Absolute Self-consciousness is the same, let the bodies and lives alter, vary and undergo all sorts of transformations. It impresses itself on any thing presented to it.

One who knows how to take care of his life may go throughout the country without providing against the rhinoceros or tiger; he may even go into the thick of a battle without fear of the sword.

The rhinoceros finds no place wherein to drive his horn.

The tiger finds no place to fix his claws.

The sword finds no place wherein to thrust itself.

And why is this?

It is because he has overcome Death.

People in their undertakings, usually fail on the eve of success.

دو چار ہاتھ جبکہ لب بام رہ گیا

The difficulty in governing the people is from having too much policy.

He who tries to govern the kingdom by policy, is only a scourge to it; while he who governs without it is a blessing.

To teach without words and to be useful without action, few among men attain to it.

Man of possession:—His highest rectitude is but crookedness.

His greatest wisdom is but foolishness.

His sweetest eloquence is but stammering.

He who lightly assents will seldom keep his word.

The chaff from winnowing will blind a man's eye so that he cannot tell the points of the compass.

Mosquitoes will keep a man awake all night with their biting.

And just in the same way this talk of charity and duty to one's neighbour drives me nearly crazy.

Wherefore this undue energy as though searching for a fugitive with a big drum ?

When the pond dries up and the fish are left upon dry ground to moisten them with the breath or to damp them with a little spittle, is not to be compared with leaving them in the first instance in their native rivers and lakes.

Whoever makes destroys.

Whoever grasps loses.

The good man confers a blessing upon the world by merely living.

The so-called "Charity and duty to one's neighbour" of shallow wits is the most pernicious piece of confusion ever preached, because Tao does not declare itself. Teh (virtue) does not go out of its way to express itself.

Perfect courage is not unyielding.

And neither is perfect charity displayed in action.

Virtue consists in being true to oneself and *charity* in letting alone.

Not by going out but entering within you are saved.

To act by means of inaction is God.

Rank and *precedence* which the vulgar prize, the sage stolidly ignores.

It is easy enough to stand still ; the difficulty is to walk without touching the ground.

To place oneself in subjective relation with externals, without consciousness of their objectivity—This is Tao. (तत्त्वमसि)

But to wear out one's intellect is an obstinate adherence to the individuality of things, not recognising the fact that they are all One, this is called *Three in the morning*.

HOW INDIANS ARE TREATED.

"A keeper of monkeys said with regard to their rations of chestnuts that each monkey

was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same but there was an adaptation to the likes and dislikes of those concerned."

THOREAU ON BHAGVAD GITA.

"In the morning I bathe my intellect in the stupendous and the cosmogonical philosophy of the Bhagvad Gita, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial ; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions."

While talking about the pyramids of Egypt he says, "How much more admirable the Bhagvad Gita than all the ruins of the East."

NOTE-BOOK NO. VI.

Prosperity is the bond of love.

Tears in eyes = water in fish and not fish in water.

"The Directors of East India Company dealt with India as the Church in the good old times dealt with a heretic. They delivered the victim over to the executioners with an earnest request that all possible tenderness might be shown." *Macaulay.*

Reputation is an idle and most false imposition, oft got without merit and lost without deserving.

"Laws and class-privileges are transmitted like an hereditary disease." Goethe.

Women are usually monads, having one bond like H or Cl. (Hydrogen or chlorine). Men are biads, triads, tetrads like C. (carbon), etc.

Is the physician responsible for the death of the patient because he foretold that death?

The logic and morality of the respectable out-throats, the up-holders of legalized theft and organized robbery, virtually proclaim the principle that when "two persons do the same thing, it is not the same thing."

By the perverseness of the Evil Spirit we get to think that praying and psalm-singing is "Service."

If a child finds itself in want of anything, it runs in and asks its father for it—does it call that doing its father a service?

Begging is not serving; God likes mere beggars as little as you do.

People as a rule only pay for being amused or being cheated, not for being served.

None of the best head-work in art, literature, or science is ever paid for. How much do you think Homer got for his *Iliad*, or Dante for his *Paradise*? Only bitter bread and salt. In Science the man who discovered the telescope and first saw heaven was paid with a dungeon, the man who invented the

microscope and first saw; earth died of starvation driven from his home.

It is indeed very well known that God means all thoroughly good work and talk to be done for nothing.

St. Stephen did not get Bishop's pay for that long sermon of his to the Pharisees, nothing but stones.

Milton, "Paradise Lost," £ 5.

The poet's fate is here in emblem shown. He asked for bread and received a stone.

The head-worker asks, "Give us a little bread just to keep the life in us."

Answer: "No, not bread, a stone, if you like or as many as you need."

The hand-workers are not so ill off. The worst that can happen to the hand worker is to break stones; not to be broken by them.

It is useless to put your heads together if you cannot put your hearts together, shoulder to shoulder, right hand to right hand, among yourselves and no wrong hand to anybody else.

Honest and wise work is always cheerful as a child's work is. —————

The worst and most wretched kind of Blasphemy—"taking God's name in vain"—is to ask God for what you do not want. —————

"No one ever teaches well who wants to teach, or governs well who wants to govern"; it is an old saying and as wise as old —————

Childlike.

The chief character of right childhood is to be Loving. Give a little love to a child and you get a great deal back. It loves everything near it when it is a right kind of a child; would hurt nothing, would give away the best it has always if you need it, does not lay plans for getting everything in the house for itself and delights in helping people; you cannot please it so much as by giving it a chance of being useful in ever so humble a way.

"For such is the kingdom of heaven."

"Except ye be *converted* and become
s little children."

It is no conversion to long faces or superstition which can save you.

Backsliding :—

Slide back into the cradle if going on is death.

The Bible is a book of "*types*." Why should God say one thing and mean another? What is the necessity of equivocating on His part like the Oracles of Greece and Rome?

Is it gentlemanly to confound people for two thousand years and then tell them the real meaning was not what his words conveyed like حوني (idiot)?

A Revelation (or law) ought to be clear. What we *like* determines what we *are*, and is the sign of what we are; and to teach taste is inevitably to form character.

Taste is not only a part and an index of morality, it is the *only* morality.

The first and last and closest trial question to any living creature is "What do you like?" Tell me what you like and I will tell you what you are.

Acts do not constitute morality.

That man is not in the health of body who is always thinking of the bottle in the cupboard, though he bravely bears his thirst, but the man who heartily quenches his thirst at the right time.

The aim of True Education.

The entire object of true education is to make people not merely *do* the right things but *enjoy* the right things—not merely be industrious, but to love industry,—to *love* knowledge, purity and justice and not merely to practise these with a half-heartedness.

Says J. Ruskin :—

“ I notice that the Churches and Schools of England are almost always Gothic, and the mansions and the mills are never Gothic.”

You live under one school of architecture (Indian) and worship under another. You have separated your religion from your life.

“ Thou, when thou prayest, shall not be

as the *hypocrites* are ; for they love to pray *standing* in the *Churches*."

And yet Christians (*hypocrites*) advocate the same kind of prayer.

In calling your Churches only "holy" you call your hearths and homes "profane"; and have separated yourselves from the heathen by casting all your *household gods* to the ground. Your Religion is not that to which you pay *tithes* of property and *sevenths* (Sundays) of time ; but it is that to which you devote *nine-tenths of your property and six-sevenths of your time*. —————

I never can make out how it is that a *knight-errant* does not expect to be paid for his trouble, but a *pedlar-errant* always does ;—the people are willing to take hard knocks for nothing, but never to sell ribands cheap, that they are ready to go on fervent crusades to recover the tomb of a buried God, but never on any travels to fulfil the orders of living one ;—that they will go any where barefoot to preach their faith, but must be well-bribed to practise it, and are

perfectly ready to give the Gospel gratis, but never the loaves and fishes.

As to your Goddess of Getting on, we ask Getting on—but where to? Gathering together—but how much? Do you mean to gather always—never to spend?

It is because of this (among many other such errors) that I fearlessly declare your so-called Science of Political Economy to be no Science, it omits the study of exactly the most important branch of the business—the study of *spending*. Will you put an Olympus of Silver upon a golden Pelian—make Ossa like a wart? Do you think the rain and dew would then come down to you in the streams from such mountains more blessedly than they will down the mountains which God has made for you of moss and whinstone?

But it is not gold that you want to gather, what is it? Greenbacks? No; not those neither. What is it then—*is it ciphers after a capital I?* Cannot you practise writing ciphers and write as many as you.

want? Write ciphers for an hour every morning in a big book and say every evening, I am worth all those noughts more than I was yesterday.? Won't that do? Well, what in the name of Plutus is it you want? —————

Unlike Pallas and Madonna, your Goddess of Getting on is the Goddess—not of everybody's getting on—but only of somebody's getting on. And this is a *vital*, or rather *deathful* distinction.

—————

Even good things have no abiding power—and shall these evil things persist in victorious evil? Change *must* come. Think you that “men may come and men may go,” but—mills—go on for ever? Not so.

—————

Is not the sacrifice of “Iphigenia” far sweeter and more remarkable than that of Jesus? —————

Ruskin quotes two instances to determine what “human nature” is—

1. The captain of the “London” shook hands with his mate, saying, “God speed

you! I will go down with my passengers." From no religious motive, hope of reward or fear of punishment.

2. A mother living among the fair fields of merry England gives up her two years old child to be suffocated under a mattress in her inner room while the said mother waits and talks outside.

The former is evidently an illustration of *humanity*, human-nature; the latter is *inhuman* on the face of it.

The former is *natural*, the latter *unnatural*.

Will you take for foundation of act and hope the faith that this man was such as God made him or that this woman was such as God made her?

There may be venom enough in a dead body to infect a nation. Does it prove the greatness of the deceased?

So a dead Jesus might infect whole Europe, that does not prove his virtue.

Some slaves are scourged to their work by whips, others are scourged to it

by *restlessness* or *ambition*. It does not matter what the whip is; it is none the less a whip, because you have *cut thongs for it out of your own souls*: the fact, so far, of slavery is in being driven to your work at another's bidding. Again some slaves are bought with *money* and others with *praise*. It matters not what the purchase-money is. The distinguishing sign of slavery is to have a price and be bought for it.

A true wife in her husband's house is his servant; it is in his heart that she is queen.

Ruskin says of England:—

“Our cities are a wilderness of spinning wheels instead of palaces; yet the people have not clothes. We have blackened every leaf of English greenwood with ashes, and the people die of cold; our harbours are a forest of merchantships, and the people die of hunger.”

“Elducate” and “Govern” are one and the same thing.

People complain about "how difficult it is to make people pay for being educated"! Why, I should think so! Do you make your children pay for their education, or do you give it them compulsorily and gratis?

Education is not a profitable business but a costly one. You do not learn that you may live—you live that you may learn.

Hand Labour is of four kinds.

- (1) On Earth; (2) On Sea; (3) In Art;
(4) In War.
-

Hand labour on Earth—(i) that of husbandman, (ii) of Shepherd.

Luther struck the first mighty blow in contending that "the matter of Revelation (Bible) was divine and the composition human." Then it was found that not all the matter is divine; the scientific statements were not divine. Then the profane history was declared to be not divine. Then it was contended that all its sacred history was

not necessarily divine. Then it was stated that the reasoning of the writers of the word was not inspired,—assertions and not proofs, being the proper subjects of inspiration, and the objects of unqualified assent.

Let everybody have according to his need and do according to his ability. Pay according to need and get according to ability. Heavenly Family.

SWEDENBURG.

Love or Will عشق is :—

1. The origin of all things—men, animals, plants, etc.

2. Heat آتش evidently sustains all life and consumes all production.

3. The real Self undefinable= Love.

4. Attraction, power, affinity.

5. Thought, action and language are chilled when love grows cold.

6. Love puts you *at one* with the Universe.

7. *Heart* corresponding to cerebellum (seat of Love or Will) is the first organ to

act in the foetal body and the last (as evident from the dying). It acts without co-operation of lungs (in swoons and suffocation).

8. Will (the rock of life) lives after thought ceases.

9. *Heat* precedes light always in a metal under the action of fire.

10. Love (Heat) is the substance and wisdom (light) the form.

Divine Providence has respect to *eternal* things, and *only to temporary matters so far as they accord with eternal things. Divine Providence appropriates neither evil nor good to any man but man himself appropriates good or evil.*

Faith induced by miracles is not faith but persuasion; it is only an external without an internal.

The faith that stands on authority is no faith.

(To be continued in vol. iii.)

The whole world is bound to co-work with the one who feels himself one with the whole world.

When are men Not Reformed ?

1. No one is reformed by miracles and signs.

2. No one is reformed by visions and through spirits, because they compel.

3. No one is reformed through threats and punishments, because they compel.

4. No one is reformed in states of non-rationality and non-liberty.

5. No one is reformed in a state of fear, because fear takes away freedom and reason.

6. No one is reformed in a state of misfortune.

7. No one is reformed in a state of disorder of mind, because freedom and reason are absent in that state.

8. No one is reformed in a state of Disease of the Body.

A man being newly married told his wife "You and I are one. But remember *I* am the One."

The Divine cannot be comprehended through the intellect, being not extended in *Space* and time, but is apprehended through a *State*, not *space* but *state*.

POPULARITY.

A gentleman came up to Rama and said "People don't like you for your...."

Rama—"When they like apples, they eat them up; when they like plums they eat them up; when they like brain, liver, pork or candy, they eat it up; I thank my stars I am not liked, else they might eat me up too. They let alone those they don't like. So the unpopular (one) is master of himself, his time is his own, his life is not usurped from him."

As in a sphere, *degrees* are of two kinds :—

1. Degrees of *latitude* (continuous) and
2. Degrees of *altitude or longitude* (discreet).

Rhythm is always born of conflict.

-
1. A polarized ray of light passing, through heated glass becomes visible which

it does not when the glass is cold.

2. In the frozen state, water or वीर्य keeps unpolluted. In the liquid it does not.

3. The dark lines become bright in the spectrum of the Sun at the time of solar eclipse.

Coal is a creation of light ; charcoal of fire. What a fellowship has light with darkness ?

Morality (*mores*, morals, are in the first instance *Customs*) = the customs or ways which people have when they are together ; therefore nothing supernatural about it.

It is no more possible to interpret Nature physically from the Ethical point than to interpret a "Holy Family" of Raphael's in terms of the material structure of canvas or the qualities of pigments.

Nature in *horizontal* sections is broken up into strata which present to the eyes the profoundest distinctions ; but Nature in the *vertical* section offers no break or pause or flaw. The former is the *statical* point of view, the latter the *dynamical*.

In the shallow waters of the Mediterranean is found the animal representing the actual transition from Invertebrate to Vertebrate life. This animal is the Lancelet or *Amphioxus*.

Nature almost never parts with any structure she has once made ; what she does is to change it into something else. Conversely, Nature seldom makes anything new ; her method of creation is to adapt something old. Compare how gill-slits are changed into ears in mammalians.

Body :—Its true place by the ordained appointment of Nature is where it can be ignored.

On the one hand one must 'reckon the Body dead' ; on the other, one must think of it in order not to think of it.

Keep in *Self*—Resist not Evil, but overcome it by Love than which there is no higher force.

1. Frederick turns defeat into victory by keeping in the real Self, above the body.

2. Nature turns stumbling blocks into stepping stones. Gill-slits into ears.

3. Be a Giver ; it is the begging attitude, that (i) makes you resist and thus (ii) causes agitation in mind.

4. The Law is that the seeming evil always comes in time to serve you unless you make it evil by distemper.

“ The study of language, like the thread of *Ariadne* would lead you safely through the intricate passages of the human mind through which they had been groping their way for so many centuries without *ever meeting the monster* which they meant to slay.”

Intellect = inter — lego ; interlace, bind together, combine ; all our propositions are either affirmative or negative (A is B or A is not-B). In other words, all our thoughts are nothing more than *addition* and *subtraction*.

What can we be conscious of ? Not anything outside us—for how should we get outside ourselves ? but something within us, something that we feel, our sensations.

Sugar is not sweet, *we* are sweet. The sky is not blue, *we* are blue.

There are no such things as *mere words* (a contradiction in terms) unless we look for them in those *vast cemeteries* which we call *lexicons* or *dictionaries*.

Things are *thinks* and *thinks* = words.

A savage sees gold. In digging he receives the impression of *something glittering*, but even that impression would be of no consequence to him unless he were startled by it, unless his attention were directed to it and thus the *mere sensation of glittering* became changed by him into something that glitters. That change of the subjective sensation into an *object of sense*, is our work—it is the first manifestation of the *law* of *causality* within us.

A priori causation is nothing but *reaction* on the part of the subject or प्रमात्रि चैतन्य.

After perception comes conception by naming.

How could there be contradictions in the world, if we ourselves had not produced them? The world itself is clear and simple and right; we ourselves only derange and *buddle* and *muddle* it. —————

Logical Somersault of Mill and Materialism.

Matter is defined as object—capable of being perceived only, but in the end it is made the very opposite, viz. what perceives, subject, and is thus supposed to lay hold of and strangle itself.

—————

Philosophical Mythology and *learned idolatry*; whereas like “I hunger,” “I thirst,” we should say “I reason, I think” meaning thereby, “I add and subtract,” and as little as we *possess* a thing called hunger because we are hungry or a thing called patience because we are patient, do we possess a thing called reason because we are rational. Why then should philosophers trouble their heads about the separate entitihood of reason; why should they write it with a capital R, and make a goddess of reason and worship

her, as she was actually worshipped in the streets of Paris? What should the French mob have said if they had been told that in worshipping this goddess of Reason they were worshipping addition and subtraction. Unfortunately the number of such psychological gods or goddesses is very large. Our mind is swarming with them and every one of them counts a number of worshippers who are deeply offended if we doubt their existence.

Chinese is read and understood perfectly by people who, when they pronounce and speak it, are quite unintelligible to each other.

Phenomena are—

- (i) Inorganic bodies *aggregated* lead to
- (ii) Organic, and organic bodies *aggregated* lead to
- (iii) Super-organic.

Herbert Spencer shews Evolution always to consist in an *integration* of Matter, *differentiation* of Form and *dissipation* of Motion. This persistent *integration* is proved to dominate all phenomenon and all change eventually.

Now, is not this *integration* the same as Love on the plane of human consciousness? and here is Henry Drummond reconciled to Herbert Spencer.

From more homogeneous to heterogeneous, from uniform to multiform does Evolution take place.

And *readjustment* of society to bring about a more Stable Integration—the end of Socialism.

The differentiation of form=Individual independence and is the goal of Socialism.

Independence and freedom on the lower plane and Union on the higher is the teaching of Vedanta.

Moreover “Equilibrium” points to Socialism.

Smaller hindrance is offered to the passage of both sound and light by media, which are comparatively homogeneous, either in temperature or hygrometric state. Consequently (i) cataracts etc. are heard at a greater distance by night than by day, and (ii) the unusual visibility of remote objects is an *indication of coming rain*, also (iii) hearing

the murmur of torrents and the like nearer is a sign of coming rain.

Definite differentiation (multiformity) which accompanies the general Integration in Evolution is simply Vedantic concentration एकाग्रता or the Infinite अनन्त at every point, all plurality being kept out of sight to take care of itself.

As proved by H. Spencer,

Continuous differentiation is the Law of Nature.

Progressing Heterogeneity is the basis of Evolution. Religions and sects must go on multiplying and in that consists the onward life of nations. *Segregation* is inevitable. If so, why resist multiformity in religion or philosophy? Aid differentiation in form well securing general integration and through this co-operating *differentiating*. Freedom alone can through definiteness and consolidation be brought about.

He who ignoring his real Universal Self begins to uphold the little Form *trying to stereotype* it, perishes in the struggle.

He who identifies himself with the unstable appearances and wants to fight for it, is *unfit to survive*.

Christians in denying their self to be the helpless resultant of blind mechanical forces contradict themselves in the teeth of Science in as much as their self they hold to be only the body, will and feelings which are the outcome of environments on the face of it.

The onward march of Evolution brings things more and more to *definiteness*. Just see how indefinite and consequently at the lowest stage Christian religion is in keeping the idea of self or soul so hazy, dim and indefinite.

All dogmatic religions which aim at uniformity of belief as a consequence of identifying their *self* with the *form* are against *differentiation*. Such run counter to the stream and are subject to inertia or Ignorance. The only religion which is in harmony with the law of Evolution is Vedanta, because it wants to establish real *integration* through

formal *differentiation*.

“Live and let live” is the policy of Vedanta.

All jealousy is weeded out from the heart on being convinced by the knowledge of the law of Evolution that differentiation and heterogeneity is the indispensable, inevitable Law of Nature and the Law of Progress.

Differ from me as much as you please. *I am the Cause of all difference.* How far will you diverge? It is ever too small for me. *I am the very essence of difference or माया.* I exult in difference, my *will* differentiates. I am *harmony* in all plurality. I *ask not* being a giver; therefore I *resist not evil* (as a little self).

Multiplicity is the manifestation of चैतन्यसत्ता; therefore माया is nothing else but the चित्त phase of सच्चिदानन्द. Lower natures are characterized by that *impulsiveness* which results from the uncontrolled action of a *few feelings*.

Higher natures are characterized by the

simultaneous action of feelings based upon a recognition of the Universal Law of Harmony which modify the impulse of the moment.

The feeling of *purity* brings such power and joy because it is an expression of Renunciation.

The Self-sufficient equilibrium of a spinning top is called *equilibrium mobile* or moving equilibrium.

This is the equilibrium of the Solar system, of a steam engine, of man's physical system, and the penultimate state of all motion before complete equilibrium.

Equilibrium mobile is tantamount to extreme differentiation of matter and almost entire dissipation or equilibrating of motion.

Is not that in harmony with the end of Socialism ?

The arousing of a thought or feeling involves the overcoming of a certain resistance.

Says Spencer :—

"Each increment of heterogeneity in the

individual implies as cause or consequence some increment of heterogeneity in the arrangements of the aggregate of individuals. And the limit to Social complexity can be reached only with the establishment of the equilibrium between Social and individual forces." Now, is not that expressly pointing towards Socialism?

H. Spencer shews that after Death or Final Equilibration proceeds dissolution and decay, as in the case of a tree or man's body. Well, Vedanta says it is so with regard to the form; but the real essence as *a seed* in tree or the *subtle* body in man lives on in other forms, except when even the subtle or the seed-body comes to a state of final *Equilibration* in a ज्ञानी or Christ and is divided up into the meat and drink of the world at large.

At a temperature below the freezing point of water decomposition of organic matter does not take place. Frozen carcasses of mammoths (elephants of a species long ago extinct) that are found imbedded in the ice at

the mouths of Siberian rivers ; though they have been there for many thousands of years, have flesh so fresh that when at length exposed, it is devoured by wolves.

The branch which does not carry sap withers and dies.

Life and Evolution is the constant giving off of life and light.

Dissolution commences when heat begins to be absorbed.

The primary truths are shewn by H. Spencer to be "The Indestructibility of Matter," "The Continuity of Motion", and "The Persistence of Force", of which the last is ultimate and the others derivative.

Now "The Force that Persists" is my Self according to Vedanta.

The Uniformity of Law is equal to the Persistence of the Relations among Forces.

Everything moves along the line of least resistance or the line of greatest attraction.

The Rhythm of Motion.

Both processes (Evolution and Dissolution) are going on at every instant; but always there is a *differential result* in favour of the first or the second.

Evolution is simple and compound.

There is habitually a passage from homogeneity to heterogeneity along with the passage from diffusion to concentration.

Evolution is equal to a change from a confused simplicity to a distinct complexity. The redistribution of the matter and its retained motion is from a relatively *diffused, uniform, and indeterminate* arrangement to a relatively *concentrated, multiform, and determinate* arrangement.

In any locality, great or small, where the occupying matter acquires an appreciable individuality or *distinguishableness* from another, there Evolution goes on.

All evolution is *inorganic, organic* and

super-organic.

Every increase in *functional* complexity involves a change in structural complexity.

Study is of three kinds :—

1. Some always read less than the authors mean to convey. They always fall short.

2. Some read all that their books contain and no more.

3. Some read much more than the books state. Reading between the lines and mastering all the suggestions, they expand what they read through associations of ideas and their previous wide range of knowledge.

In reading books read your *own heart*.

در مصحف دل بین کہ کتابے بہ ازیں نیست

“The analysis of both religion and science” shows that while the knowledge of the Cause which produces effect on consciousness is impossible, the existence of a Cause for these effects is a *datum of consciousness*.

The recognition of a persistent Force ever

changing its manifestations but unchanged in quantity throughout all past time and all future time is that which alone makes possible each concrete interpretation and at last unifies all concrete interpretations.

H. Spencer.

It is impossible to prevent misrepresentations when the questions involved are of a kind that excite so much *animus*.

The deepest truths, we can reach, are simply statements of the widest uniformities in our experiences of the relations of Matter, Motion and Force ; and Matter, Motion and Force are but symbols of the unknown Reality.

A *Power* of which the nature remains for ever inconceivable and to which no limits in Time and Space can be imagined, works in us certain effects. These effects have certain likenesses of kind, the most general of which we class together under the names of Matter, Motion and Force ; and between these effects there are *likenesses* of *connection*, the most constant of which we class as laws of the highest certainty.

But when Science has done this, it has done nothing more than systematizing our experiences, and has in no degree extended the limits of our experiences. The interpretation of all phenomena in terms of Matter, Motion and Force is nothing more than the reduction of our complex symbols of thought to the simplest symbols; and when the equation has been brought to its lowest term, the symbols remain symbols still.

"All are forced to make concession after concession to their surroundings, and in these concessions all progress in life consists till at last each organism or each alliance of organisms must come to the greatest concession of all which we call death."

D. S. JORDAN.

Then why not come to Renunciation of
of your own accord.

خود تو منصف باش اے جاں ! این نکو یا ان نکو

The bonds of union between different species which are real =homology. It is the *inside* of an animal that tells the real

history of its *ancestry* (time) ; its *outside* tells us only *where* its ancestors have been (space).

Agassiz:—

“The species represent the divine thoughts embodied in the act of creation. The *Unity* (Homology) exists in the mind of the Creator. He made them all and so all bear the stamp of His workmanship. He is infinite and so they exist in infinite variety.”

That “material form is the cover of spirit” was to Agassiz “a truth at once fundamental and self-evident.” Each species is the material form which clothes a divine idea. Homologies arise from the *association* of divine ideas. To this great Naturalist (like Le Conte) the laboratory *was not less holy than the Church and “a physical fact not less sacred than a moral principle.”* A spirit of deep reverence breathes through all his works. According to him “to study out Nature is to *think again* the thoughts of God.”

The term introduced by H. Spencer “the survival of the fittest” expresses only half

the truth, because to be on the ground is a factor not less important in determining survival than to have a special fitness for the conditions of life, therefore, the *survival of the existing* is a factor as potent as the actual survival of the fittest.

Compare the victory of Waterloo or the survival of Christianity in Europe.

In the struggle for existence "the struggle is between the rival competitors to secure the object on which they *depend* one way or other."

That party comes out successful which has more of the *Almighty* revealed in it, which can be accomplished only through comparative (or relative) unconsciousness of body (or denial of little self) and as it were through *co-working* with the *Infinite Force*.

That kind of *altruism* or Christianity which founders in the bog of body-cognizance has a forlorn struggle for existence.

Let the *indefinite mixture* of so-called self-denial and individual-assertion be *definitely differentiated by Vedanta*.

We see, then, that at the bayonet's point does the Law of Evolution point to Vedantic realization.

When you have realized the goal of Evolution, you find yourself to be the Ever Surviving One (शेष पुरुष).

And in that case so far as others are concerned, they are bound by the obdurate Laws of Nature to recognize you as the Imperishable.

The *Teleological* interpretation of Nature is immediately confuted by the presence of indispensable struggle throughout Nature, whether it is struggle for one's own existence or struggle for the life of others.

Nature has no preferences and helps alike *victim* and *victor*.

Other influences work in connection with 'Natural selection.' In the higher animals changes may be wrought by *conscious or unconscious effort on the part of the creatures themselves*.

If a man employs his *consciousness* to

co-work with the law, he survives, and in him the *conscious effort* taking up the role of Natural Selection freedom from struggle is secured. Such a man in *Armed neutrality* goes out scot-free. ————

Creatures of one cell—biological units—may be killed but cannot have a natural death. They are wholly alive or else wholly dead; never dying, multiply by self-division. (No decomposition or death.) Complication and specialization of structure as we know it in man and the other many-celled creatures, is bought at the cost of immortality.

—————

Each creature must, whether he will or not, take part in a threefold struggle:—

Struggle (1) with like forms of life
neighbours,
(2) with unlike forms of life or
creatures unlike itself, and
(3) with the conditions of life
themselves.

Struggle (being the *dissipation of involved motion or heat*) is absolutely necessary for the differentiating *integration of Evolution*.

No consolidation could ever take place without struggle.

And the recognition of this universal struggle is *Pessimism*.

"Darwin's influence was not, like that of Cuvier or of Agassiz, the force of an over-mastering *personality*.

He was rather the voice of Nature. His word was the *impersonal word of Nature herself*."

Truth cares nothing for majorities, and the majority of one age may be the wonder or the shame of the next.

"Extinguished theologians," Huxley tells us, "lie about the cradle of every Science *as the strangled snakes beside that of the infant Hercules*."

Every truth that is won for humanity takes the life of a man.

The structures and objects change their forms and relations, *and to forms and relations*

once abandoned they never return.

"I believe," said the rose to the lily in the parable, "I believe that our gardener is immortal. I have watched him from day to day since I bloomed and I see no change in him. The tulip who died yesterday told me the same thing."

When one looks out on a storm at night, he sees for an instance the landscape illumined by the lightning flash. All seems at rest. *The branches in the wind, the flying clouds, the falling rain, and the running train* are all motionless in this instantaneous view.

Brief as the lightning flash in the storm is the life of man compared with the great time record of life upon the Earth. To the untrained man who has not learned to read these records, species and types in life are enduring.

"If God should wink at a single act of injustice," says the Arab proverb, "the whole universe should shrivel up like a cast-off snake-skin."

We hear people say sometimes that the

crying need of this sceptical age is that it may see some Law of Nature definitely broken, that some burning bush may unconsumingly proclaim that the force which is behind all law is also above it and can break or repeal all its own laws at will.

Emerson somewhere speaks of the purpose in life—"to be sound and solvent." But one may say,

Let him break these rules to show his power, the man himself should be above all rules and requirements of his own making. Let him be "unsound and insolvent" for a time, then only will his real greatness appear.

But the soundness and solvency were the expressions of Emerson's life. Without these he would not be Emerson.

Just so Law-breaking Miracle-mongers would make God no God at all.

Questions in a Theological Examination.

Q. 1. Is it right to pray for a change of season?

The candidates thought it was not, because the relations which produce winter

and summer are fixed in the structure of the Solar system and cannot be altered for man's pleasure or man's need.

Q. 2. Is it right to pray for rain ?

Candidates. Yes, because it is proper to ask for such a change, as it does not concern the economy of the universe.

Q. 3. When the signal service of the Christian saint is well established so that weather-conditions are perfectly known, will it then be right to pray for rain ?

No answer.

The essence of prayer is to bring two things into unison—the will of God and the will of man. Superstition imagined no doubt, that prayer would change the will of God, but the more spiritually minded have always understood that the will which must be modified in prayer was the will of man.

A Law of Nature is no respecter of persons. A varying Multiplication-table would be the destruction of Mathematics. A varying law of Nature would be the destruction of the Universe. Even the *law of pity is pitiless*.

and the *law of mercy merciless*.

Humanity is not the goal of Evolution. It is the unspecialized, undifferentiated type from which branches diverge in different ways.

The comparatively undifferentiated type, if it does not disappear in the *upward* struggle, differentiates *laterally* and hence the present *differentiated* monkey having branched off from the common stock can never develop into a man.

Humanity is not the goal of Evolution, (the movement of a monkey is towards *simianity*, not humanity; the movement of cat-life is towards *felinity*; that of the dog-races towards *caninity*). There will be no second creation of man except from man's own loins. Humanity is not the goal of Evolution.

Not *progress* but *adaptation by divergence*, mostly by slow stages, is the movement of Evolution.

There is no *innate tendency towards progression*.

Progression is no necessity regardless of *conditions or environments*.

If there had been an *innate* tendency towards progress, millions would not have *degenerated* or perished through inadaptation.

Evolution is simply *orderly change*.

Evolution is not a *creed*, or body of doctrine to be believed on authority.

Science is its own witness, it is no more a religion than gravitation is.

If its principles are mastered, a knowledge of Evolution is an aid in the conduct of life, as knowledge of gravitation is essential in the building of machinery.

Bionomics is the science which treats of the changes in life forms and of the laws and forces on which these changes depend.
(The Science of Organic Evolution).

It was a surprise to Thoreau that the squirrels went on with their hoard and the wind rustled in the trees, as though nothing had happened.

Five Principles of Vendanta.

1. Struggle. Action (Gita).
2. साक्षित्व (witnessing)
3. Unity=oneness of Self.
4. Phenomena—world not to be trusted
or set a heart on.
5. ब्रह्म सत्यं (The Absolute Reality).

With these as *working hypotheses* set down in the Upanishads, as written by myself in the past, I start in my onward investigation. No higher authority than myself.

It was a favourite saying of Agassiz that "Facts are stupid things until brought into connection with some general law."

1. Survival of the *existing* and not of the fittest alone.
2. *Change* and not progress necessarily.
3. Adaptation (obedience) and not improvement (excellence) necessarily.
4. Harmony (adaptation) (natural selection) must be secured at the cost of struggle.
5. *Concession* (اجاب) and *not revolt*.
Concession to truth and not to men.

When a great truth is given to the world, its representative in making the *world adapt herself to him* has to give his life.

Adaptation (concession) does not mean altruism or individualism conformity.

He who is true to himself and gives out plainly the truth within him, although unconscious of the fact, is better fitted to survive, because other thousands around him must (by a natural law) have the same idea just ripening or struggling to formulate itself in them, and his utterance of the truth must sooner or later be met by congenial environments. When one melon is ripening in a field, others must also be.

General individualism and pure altruism are one.

In animal kingdom (there is) Struggle.

1. With *environments*; but

2. In general when the environment is most favourable, the competition of *individual with individual will be most severe, like with like.*

3. Where this environment is alike favourable, the struggle between species and

species becomes intensified. Cf. (Foreign policy).

The word *struggle* is misleading in social evolution. It should be replaced by *labour* of competition.

In our discussion of social Evolution we must sometimes remember that the very perfection of society must always appear as imperfection; *for a highly developed society is dynamic.*

A *static society* is in a condition of arrested development.

The most highly developed organism shows the greatest imperfections. The most perfect adaptation to conditions needs readaptation, as conditions themselves speedily change.

The dream of a static millennium, when struggle and change shall be over, when all shall be secure and happy, finds no warrant in our knowledge of man and the world.

Self-realization in life is possible when self-perdition is also possible.

Struggle does not mean with teeth,

claws, fists, brute strength, trickery or war. Through all the ages love has been stronger than force, and those creatures, who could help each other, have been stronger than those who could only fight.

That is good which makes me strong and gives strength to my neighbours.

"Might does not make right, but that which is right will justify itself in persistence, and persistence is strength or might. That which is weak dies. We only know God's purpose by what He permits. That which persists and grows must be in line with such purpose. A law is only an observed generalization of what is."

Whatever he has done in the past, furnishes the law of his future. Whatever he is, he must make of himself. *Heredity only furnishes the tools, and the environment is the leverage. The branch which does not carry sap withers and dies.*

Among the higher animals functional activity is the basis of individual happiness.

There is no permanent feeling of joy except through functional activity.

Dissipation, stimulation tricks on the nervous system of any sort whatever gives only a counterfeit happiness.

Subjective joys are followed by subjective misery. There is no pleasure in them.

To enjoy life man or animal must be doing, working, thinking, fighting, loving, helping—something positive. And no thought or feeling is complete till it has somehow wrought itself into action.

Whatever is right will justify itself sooner or later by becoming might.

The race is not "to the swift," nor "the battle to the strong," but "to them who can keep together."

More ancient than *competition* is *Combination*.

The conjugation of Infusoria.

In the conjugation of cells among protozoa appear the beginnings of the gigantic fact of sex.

By this process two minute one-celled creatures come together and *part of the hereditary substance of the one is exchanged for that of the other*. After this exchange neither the one nor the other is exactly what it was before. The results of this change are propagated in the descendants of each.

All Science is the outcome of *mutual help, co-operation*, unity and common work.

But no two scientists need *live* together.
See where the harmony or Unity lies.

SOCIALISM.

The *division of Wealth is artificial*, not organic, not natural or inherent in the system of man.

This factor terribly checks the struggling would be differentiation of individuality and also the integration of the like to like, therefore this unnatural element must drop off, just as despotism dropped off to make room for limited monarchy and the latter for republicanism etc. Not that Socialism will put an end to struggle; struggle in every

direction will become more keen; but Socialism will make the struggle more distinct and natural.

As to India it is through Organizations and Co-operations that the way is to be paved for Socialism.

WORK AND LONGEVITY.

Neither mental nor manual labour is incompatible with longevity, except the one is maintained at the *expense* of the other.

Sophocles, the greatest tragic poet of Greece, wrote dramas for 60 years and is said to have recited his own poems in public at 88 years of age.

Plato ceased his labours at 80.

Socrates in the fullness of his strength drank the cruel hemlock at 70.

Sir Isaac Newton worked on with unabated zeal to the last, 85.

Goethe lived 83 vigorous to life's close.

Alexander Von Humboldt, the colossal figure of Germany in the first half of the past century, paused not in a gigantic toil till the cycle of 90 years was complete.

Washington Irving—77.

Henceforth the 'least thing shall speak to you words of deliverance, the commonest shall please you best.

Would you to whom in the early morning I come kissing on the lips to leave Happiness for your waking, would you at last look me in the face ?

Have you doubted ?—It is well. But now you shall forget your doubts.

Have you suffered ?—It is good to suffer ; but soon you shall suffer no longer.

Have you looked at the sky and the earth and the long busy streets and thought them dead to all poetry and beauty ?—It is you have been ill, nigh to death, but be at peace : life must surely return to you.

O Scientist, what is the use of making a list of things in the house and *skipping the house that supports them.*

I moisten the roots of all that has grown,
I step up to say that what we do is right and

what we affirm is right—and some is only the *ore* of right. —————

I am *superior* to none and *inferior* to none. —————

Feeling yourself to be *one with Nature* and identical with the All, jump right in the midst of the struggle.

Individual success or failure will (or should) concern only the bystanders, you will work as nature works impersonally (and that is life).

If your struggle do not bring about your individual progress, it *will* surely advance those who have entered the arena with you as competitors and *their Evolution is your Evolution*. —————

No joy over victory, no grief over defeat. —————

“*Evolution* is an integration of Matter and concomitant dissipation of Motion during which the Matter passes from a relatively indefinite, incoherent homogeneity to a relatively, definite coherent heterogeneity; and during which the retained Motion undergoes a parallel transformation.”

NOTE-BOOK No. 7.

What is Matter? Never Mind.

What is Mind? No Matter.

The art of life is in a large degree the process of "holding one's self together." The ego is the result of the expression of this process. Just as England exists only as the co-operation of all Englishmen, so does the mental "ego" exist only in the Coordination of working nerve-cells. It is not an entity working among materials foreign to itself. It is rather the flame that flickers over embers set on fire long before, and whose burning may go on long after the individual flame has ceased to be. The theory (the Clavier theory of mind) that the ego अहंकार is a separate being which plays on the organs of the brain as a musician on the keys of a piano, belongs not to Science but to Poetry. You might just as well think of England as a disembodied organism that plays on the hearts of Englishmen, leading them to acts of glory or of shame.

Consciousness is not an entity but a condition. It stands related to the action of

individual cells much as the contents of a poem with the words or letters composing it.

Fame no greatness.

Fame is a jutting crag which may project from a very low mountain. Far higher elevations may not catch the eye if their outline is not unusual.

If conjugation be prevented in protozoa, the animal soon shows increasing signs of degeneration which result in death.

STRUGGLE OR LOVE ?

Where instead of wasting energy on (1) struggle with the *like*, alliance with the like is secured, sure victory is gained in the (2) struggle with the unlike. And where love even for the unlike is entertained, victory and success in our (3) struggle with Nature is guaranteed. Real struggle is with the elements (flesh) and not with our fellows. Glory in real struggle becomes more certain when the unnecessary wear and tear is spared, and all struggle with Nature is tantamount to realizing. (मैं सबको खाविन्द).

That which constitutes an impassable barrier to some group is a high road to others. The river which opposes the passage of the monkey or the cat would be the king's highway to the frog or the turtle. The waterfall which checks the ascent of the fish is the chosen home of the ouzel.

“CHANGE OR PERISH.”

Is the grim watchword of Nature. Millions are dying for sheer lack of plasticity to modify themselves with change of conditions. (specially in India—Ed.)

Irritability or the response to external stimulus is an attribute of all living animals, and as “function always precedes structure,” irritability is the basis of mind.

The intellect of man cannot be regarded as the crowning marvel of the great “riddles of life.” A marvel is no greater for its bigness. Life is one continuous marvel without break or end. (*Cf.* egg-cell or germ-cell.)

The recognition of self and non-self which in one form or another is the attribute of all life, is not wanting among the *protozoa*.

The *sensorium* or brain has no teacher (informer) save the ingoing or *sensory nerves* or senses, ज्ञान-इन्द्रिय; it has no servants save the outgoing or *motor nerves* (or muscles).—कर्म-इन्द्रिय ।

By the repetition of conscious actions the character is formed. That which we do to-day voluntarily and even laboriously, the force of habit will cause us to repeat to-morrow easily, involuntarily and whether we will or not. The formation of character by action is the "*higher heredity*." By means of habits each creature builds up in some fashion its own life. In such way each is the "architect of his own fortunes." In such manner "the vanished yesterdays" are the tyrants of to-morrow.

Just as in successive development there comes a stage (sensorium) when the whole past is reflected in man's intellectual knowledge, so, higher still comes a stage in Evolution when the whole universe is embraced in man's *unity-feeling*, love, सर्वोऽहम् ।

The mind must neglect or suppress all sensations which it cannot weave into action. The dog sees nothing that does not belong to its little world. *The man in search of mushrooms "tramples down oak trees in his walks."*

The *experience* of others must be expressed in terms of your own before it becomes *wisdom*.

Wisdom is knowing what one ought to do next.

Virtue is doing it.

Character-building is equal to the formation of a higher (second nature, habit) heredity of wisdom and virtue.

As volition passes over into action, so does science into art, knowledge into power, wisdom into virtue.

The homing instinct of the *fur-seal* concluding its long swim of three thousand miles by a return on a little island hidden in the Arctic fogs, to the very spot from which it was driven by the ice six months

before, excites our astonishment and it is never too late or too early in its arrival.

The intellect = the choice among responses to external conditions. Complex conditions permit a variety of responses. Varying conditions demand a change of response. This demand is met by the intellect. The intellect rises with a complex or changing environment.

“The goodness and the severity of God” are in Science one and the same thing.

The power of safe and accurate response to external conditions is the essential feature of sanity. The inability to adapt action to need is a character of insanity. Insanity, except as protected by human altruism means death.

The learning which ends in self and does not spend itself on action, makes us neither virtuous nor happy. *Such learning* is a weariness of the flesh. “Thought without action” ends in intense fatigue of the soul, *pessimism*.

Genuine love works itself out in self-spending, in doing something for the help or pleasure of those beloved.

Religious sentimentalism, whatever the form it may take, if dissociated from *action* has only evil effects. Appeal to the emotions for emotion's sake has been a great factor in human deterioration. Much that has been called "degeneration" in modern social life is due to the predominance of *sensory impressions* over *motor movement*.

A round of sensations, emotions called up by literature, music, art, religion, which may not have any direct bearing on human conduct, leave an aggregate influence on the idle brain which is always evil.

The remedy for the evils of *ennui*, reverie, narcotism and evil thought, is to be found in *action*.

Better beat a big drum and make night hideous with unmusical song than settle down to the dry rot of reverie or the wet rot of emotional regret.

Something to do and the will to act furnish the remedy for all forms of social or

personal discontent.

There are no "Occult" or "latent powers" of the mind except those which have become useless in changed conditions or which belong to the process of disintegration.

One does not increase the strength of a rope by untwisting its *strands*.

Some of the most remarkable exhibitions of "mind-reading" may be paralleled by *retriever dogs*, whose reason for existence is found in the *hyperaesthesia* of the sense of smell. Hyperaesthesia of more than one of the senses would be to most animals a source of confusion and danger rather than of safety, therefore, such animals have not survived.

VAIRAG (वैराग्य) BEFORE CONVERSION.

The child has about as many *nerve-cells* as the adult. They differ from those of the adult in form. Those of the child are mostly round, whereas those of the adult have very many branches with which they connect with the other cells. Nervous growth seems to consist largely in the formation of new

nervous connections. The rapid growth of puberty means that at that time there is a great increase in nervous branching. The rapid formation of new nerve connections in early adolescence may be the cause of the physiological unrest and mental distress (वैराग) that intensifies into the sense of incompleteness before conversion. The mind becomes a ferment of half-formed ideas as the brain is a mesh of poorly organized parts. This creates uncertainty, unhappiness, dejection and the like, because there is not the power of free mental activity. The person is restless to be born into a larger world that is dimly felt.

(*C.f.* The case of Chaitanya before every change in his life.)

Finally through wholesome suggestions or normal development order comes and then new world dawns. (Shvet Ketu)

Often some emotional stress or shock strike harmony into the struggling inspection, and truth comes like a flash, (Jabal and Up Kosal).

LAW OF COMPENSATION.

All advance in one structure implies degradation of some other. The specialization of the human hand has been at the cost of the human foot.

The power to live by his wits has taken from man something of the strength and spryness of his ape-like ancestors. To have one's food cooked means the reduction of the lower jaw and its muscles. For a bird to trust to its wings means the decline of the strength of its feet.

Reduction of unused parts (atrophy) is a universal rule in organic development; but "decline in all parts" is the essential meaning of "*degeneration*."

Degeneration in man is the "morbid deviation from the moral type." So far as nerve functions are concerned, it is decline in "the accuracy of thought and the veracity of action."

"*Senility*" is second childhood owing to old age (dotage). Senility may come prematurely as a result of influences adverse to mental and physical activity.

Race—degeneration:—As the *destruction* of the *unadapted* is the chief element of race-progress, so is their survival the chief element in race-decay. Degeneration occurs when weakness mates with weakness ; when incentives to individual action are taken away, without reduction in security of life, and when the unfit are sheltered from the consequences of their folly, weakness or perversity.

Such degeneration is encouraged by capitalism.

“*Survival of the fit*” and “*Revival of the unfit.*”

Out of the students some pass this year, the rest will pass next year. They will be fit to-morrow.

“Charity,” says a French writer, “causes half the suffering she relieves ; but she cannot relieve half the suffering she has caused.”

In luxury are found conditions of degeneration. When one has all he wants, there is little incentive to strive for anything

more. The sheltered life does not favour progress.

Mental dyspepsia or mental constipation:—Where thought does not go over into action, a sort of mental dyspepsia is produced under the abnormal condition.

The *sane man* is like a *well-made watch*—trained to keep correct time under all conditions of temptation, (temperature) pressure, or environment.

The “*mattoid*” is full of “*vibrancy*”; he is affected by all sorts of conditions, external and internal. He is like the watch that will run off the whole twenty-four hours in a minute and then will not move at all for a day to come.

Ego-mania increases with self-admiration just as drunkenness is the cause of more drunkenness.

Much of the “*decadent literature*” of the day is the work of men of mediocre abilities who throw themselves into grotesque postures in the hope that they may thereby arrest the fickle attention of the public. It is

the effort of mountebanks to catch the people's eyes. —————

Strength begets strength and wisdom leads to wisdom. "There is always room for the man of force and he makes room for many."

LULL IN THE TRUTH.

"As a snow bank grows where there is a lull in the wind, so *where there is a lull in the truth*, institutions spring up; by and by the truth blows over them and takes them away." (Thoreau)

All forms of tyranny have their beginning in *kindness*. —————

There are schools which tend to make "*Intellectual paupers*" instead of training men to think for themselves.

"*Moral Pauperism*" is produced by the giving of precepts.

"*Spiritual Pauperism*" is produced by religious instructions.

"Each man must make his own religion. He must form his own ideals."

In the degree that he is religious he must in time become his own high priest, as in the

degree that he is effective he must be his own king.

“Pauperism” and “habitual criminality” are respectively passive and active states of the same disease.

DIFFERENCE BETWEEN PAUPERISM AND POVERTY.

Poverty=absence of stored up economic force. It may arise from sickness, accident, or from various temporary conditions. The person now subject to poverty may have within himself the cure for it. The *pauper* cannot cure himself, and all help given him but intensifies his pauperism.

Why all this misery in this world? Through indiscriminate charity. Charity is to be judged not by its motives but by its results.

Dr. Amos G. Warner has well said that the “true function of *Charity* is (i) to restore to usefulness those who are temporarily unfit, and (ii) to allow those unfit from heredity to become extinct with as little pain as possible.”

To know the evil is to go half-way towards its cure. Let us see our enemy face to face and we can strike him.

Take away the *freedom which is thralldom to sin*.

The primary function of sex is the production of variation.

Woman is not undeveloped man but diverse, differentiated.

The more noble and perfect an animal, the later is his maturity. The development of woman's reason ceases at 18, while that of man is imperfect before the age of 28.

Women are kind to unfortunate because they have no sense of justice.

Most misfortune is criminal negligence. Schopenhaur argues and excludes *pity*, which *would be treachery to justice*.

Women exist in the main solely for the propagation of the species, and in their heart take the affairs of the species more seriously

than those of the individuals, because the general bent of their character is in a direction fundamentally different from that of the man; and it is this which produces that discord in married life which is so frequent and almost the normal state. —————

The natural feeling between men is mere indifference, but between women it is actual enmity. The reason for this is *trade-jealousy*, which in the case of man does not go beyond the confines of their own particular pursuits, but with women embraces the whole sex, since they have only one kind of business. —————

While a hundred considerations carry weight in the case of men, in the case of women there is only one—namely, with which man may have found favour. —————

“I have seen,” says Dr. Starr Jordon in his foot-notes to *Evolution*, “I have seen women harnessed with dogs in Holland, drawing through the canals a vessel on which a man sits to steer.” It is said in Italy that “women are better than dogs for carrying

burdens but not so good as mules."

India is not so bad as that.

THE CHILD OF ALTRUISM ALONE SURVIVES.

When the drone-bee—the male—has accomplished his purpose, he is ruthlessly stung to death by the workers. He is no longer needed in the community. That he would live for life's sake, that he would buzz for buzz's sake, does not concern the workers. He is of no use to the future—therefore away with him?

Fads in Society both encumber and disguise real progress.

NO WASTE OF FEELING.

It is a sin (and the mother of all sins) to expend the force of feeling, imagination and thought (revery) on a subject which you are not to put into practice. This enervates the motor muscles and causes mental dyspepsia.

ART OF LIVING.

Exercise your imagination when you want rest on your Godhead and universal

Self-hood and nowhere else.

As your ambition is to be always working, you require no other selfish incentive to action.

Adjust your working energy to the demands of environments, undertaking nothing from any selfish motive.

This adaptive altruism is the salvation of each and all.

BEFORE COMPETITION IS COMBINATION.

The world is not, on the whole, a hard world to live in if one have the knack of making the proper concessions. Hosts of animals, plants and men have acquired this knack, and they and their descendants are able to hold their own in the pressure of what is called the Struggle for Existence. One who possesses this *Art of Living* is a *Rishi*, all the world harmonizes with him, he meets with no obstacles, because he keeps himself in accord with the All.

This is the significance of *giving up desires* in Vedanta.

As food must be formed into tissues, so

must (sensory) perception (knowledge) pass over into motor action.

Co-ordination of function is the higher unity aimed at by Nature and not Uniformity.

Now, Is "to believe" more than "to know"? Shall a sane man extend belief in directions where he has no knowledge and in lines outside the bounds of his power to act?

Is Science useful only where belief is indifferent to the subject-matter?

Belief=Pretence of knowledge as compared with knowledge itself.

Science="Organized commonsense."

Science is no longer individual. It is the gathered wisdom of the race. Science is the flower of the altruism of the ages, by which nothing that liveth, lives for itself alone.

The Theologians of the Christian world look upon the Divine Being as personal and practically as a *Gaseous Vertebrate*.

To look at the universe in some degree through the eyes of God is the aim of Philosophy.

The final test of truth is this: Can we make it work; Can we trust our lives to it?

Protyle is the name given to the hypothetical basis of all ponderable matter that is supposed to be the primitive stuff from which all the chemical elements etc., are derived (which are taken to be one in essence).

Avoid all discussions "foreign to your purpose."

The essence of "belief" or "Creed" is the categorical (dogmatic) statement of propositions.

"Religion" implies rather a condition of the mind and heart, an attitude, not a formula.

"Pure religion and undefiled" has never formulated a creed, has never claimed for itself orthodoxy.

Much that passes conventionally as religious belief among men is simply the *debris* of our *grandfather's Science*.

Much that passes conventionally as religious belief among men has no such quality or value.

Most that is vital in religious belief does not involve objective propositions.

A "Logical Necessity" exists in our minds, not in Nature.

Science knows no "logical necessity," for the simple reason that we are never able to compass all the possibilities in any given case.

Most of the doctrines preached by the hysteric preachers of to-day can be proved to be (1) plausible, (2) to have logical continuity and (3) satisfying to the human heart; the gap being filled up by (4) the vehement suggestions of the hypnotic teachers.

But if plausibility and acceptability serve as sufficient foundations for belief, then belief itself is a frail and transient thing no more worthy of respect than prejudice, from which, indeed, it cannot be distinguished.

“There can be no alleviation of the sufferings of mankind except in the absolute veracity of thought and action and a resolute facing of the world as it is.” *Huxley*.

Be an architect of your own religion and I'll help you in that.

WHAT IS THE TEST OF TRUTH?

We can trust our life to it; belief in it adds to the safety of life.

Action based on illusions leads to death (mirage).

Truth makes you free and gives you life.

What we know as pain is the necessary danger signal. Organic beings need such stimulus to veracity.

A man in a light skiff in a tortuous channel beset with rocks borne by a falling current to an unknown sea, is kept alert by the *dangers of his situation*. As his boat bumps against the rocks he must bestir himself. If this contact were not painful he would not heed it.

An *ideal* is not a dream. A dream is *fleeting*. An ideal has the Will behind it. The persistence of a lofty ideal is the central axis of the life worth living.

If the strong man is to cast off conventionality and suggestion and authority as guides to conduct, *so must he guard himself against hereditary impulses*. To escape from human control only to be ruled by the animal passions is not liberty. That freedom which is thralldom to sin brings destruction.

To be free from the control of others one should be wise enough to control himself.

THE FAMOUS WORDS OF LESSING.

It is not the truth in man's possession that makes the worth of man. Possession makes him selfish, lazy, proud. Not through possession, but through long striving, comes the ever-growing strength. If God should hold in His right hand all truth, and in His left hand only the ceaseless struggle to reach after truth, and He should say to me, choose, I would fall in humbleness before His left

hand and say—"Father, give ; the perfect truth is but for Thee alone."

They say, "Every tie in the Panama Railway cost a man his life." Whether this be true or not, it may serve as an illustration of the progress of human knowledge. Every step in the advance of Science has cost the life of a man.

Each individual in his own secret heart believes himself in some degree the subject of the favour of the mysterious unseen powers.

"Extinguished theologians," says Huxley "lie about the cradle of every science, as the strangled snakes beside that of the infant hercules."

Not only theologians but all learned men.

Learning and *wisdom* are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

As the human Will seems capricious because the springs of volition are hidden

from our observation, so to the unknown Will that limits our own has been practically ascribed an infinite caprice.

Anthropomorphism has been to some degree universal because each man must think in terms of his own experience. Into his own universe all that he knows must come.

Eliminate the "*human equation*" in every statement you hear. (Correction for the barometer.)

The ultimate end of Science or true Religion is "*The Regulation of Human Conduct.*"

The so-called conflict between Religion and Science was in reality a conflict between organized Religious Institution and Inorganized Scientific Truth; but the real essence of stubborn Conservatism lies not in Religious Institutes or Theologies. The whole conflict is a struggle in the mind of man. It exists in human psychology before it is wrought out in human history. It is the struggle of realities against *tradition* and *suggestion* (hypnotism). The progress of civilization

would still have been just such a struggle had religions or theology or Churches or worship never existed. But the need for all these is part of the actual development of man.

Intolerance and prejudice are not confined to religious organizations. The same spirit that burned Michael Servitus and Giardano Bruno in the name of religion for the heresies of Science, led the *atheist liberal* mob of Paris to send to the scaffold the great chemist Lavoisier, "with the sneer that the republic has no need of *savants*."

There is no better antidote to bigotry than the study of the growth of knowledge.

The control of action by an Institution is irksome to the man who thinks for himself, whoever thinks for himself must act for himself.

Most misery is caused by not being *exact* in your talk, food or conduct. A mathematician should be exact. Science demands exactness. H_2O exact ratio.

DYNAMICS OF MIND.

What is worry?

It is the *wear and tear* of the machine, energy *dissipated* or lost uselessly before actual motion takes place. In the case of highly advanced organisms the parts are, as it were, well lubricated and no blue mould causing unnecessary friction interferes between the stimulus and the consequent motion.

The advice of Krishna to Arjuna and Manu's order to all Kshatriyas "Be in the struggle, be in the struggle. That is your duty. In case of defeat you bring honour to the gods (advance the cause of Truth), and in case of victory also bring glory to Righteousness." What a "fool-killing" principle? This advice is the very essence of Evolution and Vedanta.

Don't you soar so high, stoop down and see what is before you.

Big talk, plausible and attractive advice but disintegrating into absurd nonsense when put into the crucible of experience.

The causes of jealousy, hatred, heartaches can all be summed up in the single word "Gossip."

Thou shalt live by the sweat of thy brow.

Who is with you (companion in conduct)?
The whole world that survives.

It is the broken *idlers* and drones that require constant exhortations ; the real whole workers are above temptations ; they need no antidote against jealousy etc.

A powerful oration—one where all the arguments and illustration point directly to the one aim. A whole army of suggestions bearing one way. No parenthesis, no indirect roundabout or even long dissertations to counteract the general effect.

A man may look at the objects in the streets through the high back windows of his house ; but he should approach them only by the big door on the first floor ; else, in trying to catch the street-objects by jumping down his windows he will break his neck. Just so,

you may observe the things of the earth through the senses, but to enjoy them you must pass through the gate of Heaven (Self Supreme).

“ Man’s unhappiness comes off his greatness ; it is because there is an Infinite in him which with all his cunningness he cannot quite bury under the finite ” (Carlyle).

CROWDS.

The *objective* mind lulled down to sink into the *subjective* and hence the suggestibility of multitudes and mobs.

Nowhere else, except perhaps in solitary confinement are the voluntary movements of man so limited as they are in the crowd ; and the larger the crowd, the greater the limitation, the lower sinks the individual self.

Intensity of personality is in inverse proportion to the number of aggregated men.

Be trying to do “ *your best*,” what is that to you if it does not prove to be other people’s “ best.”

“ Spilling of blood ” when prohibited does

not mean only the spilling of red blood, it means the spilling of the "*white blood*" (semen), when it is not shed as a sacrifice to glorify the supreme spirit.

Raphael answers the Pope :—

" Your Holiness, I love *all* women too well to prefer one to another and marry."

Universe=Unity + Variety.

Our lives should not be governed by the opinions of others.

The only matter of importance is that we should deserve to think well of ourselves.

Experience deals us just the blows we need to teach us. —————

The force we waste upon our fears is all that would be necessary for the achievement of our purpose. —————

Let us brew a wine to drown both death and life in it, so that the *so-called miseries of life may fain dance before you like heavenly nymphs intoxicated with happiness.*

Your senses work by fits and starts, hence you see diversity.

Poverty is blessed. It constructs *the ladder of tear-drops to the throne of God*. Blessed are the *poor* in spirit, for theirs is *the Kingdom of Heaven*.

Our most precious opportunities are often those disguised in tatters. They pass us by unrecognized, because we judge life by appearances instead of principles.

A gentleman admiring the light in his room wanted to monopolize and copyright it. So in order to enjoy it all by himself (and cut it off from others) he pulled down the curtains and shut the doors, and lo ! the very effort to possess it turned the light into darkness.

"Let go the credit, have you the cash." All credit hunting deprives you of cash. Make not yourself poor by thinking any thing of your riches.

When the ambassador from the French

Court presented to the Buddhist King of Siam the request of Louis XIV that he would embrace Christianity, he replied: "It is strange that the King of France should interest himself so much in a matter which concerns only God, whilst He Whom it does concern seems to have left it wholly to our discretion."

Suleman Khan, one of the Babi martyrs of 1852, as pierced with deep wounds, in each of which burned a lighted wick, he hastened, as a bridegroom to his bride, to the place of execution, singing with exultation,

یک دست جام باده و یک دست زلف یار قص چنین پیمائش
میدانم آرزوست

The Australian blacks believe that they themselves can produce rain with the help of *wizards* . . .

To produce rain they call *Milka*.

"When on our expedition we were overtaken by violent tropical storms, my blacks always became enraged at the *strangers* (other blacks) who had caused the rain."

And always of that nature is our fretting and worrying in every case.

Bachelor Men of Genius:—Kant, Newton, Galileo, Locke, Spinoza, Leibnitz, Gray, Dalton, Hume, Gibbon, Pitt, Fox, Beethoven, Des Cartes, Macaulay, Lamb, Copernicus, Schopenhauer, H. Spencer, Voltaire, Johnson, Jonalhan, Swift, Cowper etc.

“These men have neither ancestors nor descendants; they themselves form their entire posterity.”

Huxley :

“I have never gone out of my way to attack the Bible or anything else—but whatever road I took to explore a certain province of natural knowledge, I found before me the thorny barrier (formidable fence) with its comminatory notice—“No Thoroughfare.

By Order. Moses.”

I had no other alternative but to break the fence down and go through it.

To take away God from history is to take away the Sun from Heaven.

People, who, like Goethe, *never rest and never haste*, complete their work and escape the friction of it.

At the bottom of all 'fear' lies selfishness.

To fill the Now and leave no crevice, for approval and repentance—this is Happiness.

Truth needs no defence or defenders.

روشنی را قاصدے درکار نیست

What bends the back, aches the head, or bows the chest? Adding to the burden of today tomorrow's load.

Whenever Shams was worn out by divine manifestations and ecstasies, he used to break away, hide himself and work as a day labourer at the water-wheels of the Damascus-gardens.

Shams remarked about a passer-by (executioner).—"There goes a saint of God."

"Because he put to death a man of God whose soul being released from the bondage of body as a recompense the saint bequeathed his own saintship to him."

The executioner became Shams's disciple the next day.

Jalal's friend seeing Shams shouted in the streets—لا اِلٰهَ اِلَّا شمس الدين رسول الله

The people arrested,
Shams says, "My name is Mohammad,
Th. rabble will not take gold
That is not coined."

The *Rod of Moses* swallows up the rods and
other engines of Pharoah's magicians (70
camel loads) and yet became no thicker or
longer. Lighted taper devours darkness
without suffering any addition or loss in it.

Men read into Nature what they find in
themselves.

Love may be found in the heart of an
anchorite, never in the heart of a libertine.

The parrot released on the condition of
giving three pieces of wise advice ;

1. On the hand : "Believe not
unreasonable."
 2. On the roof : "Repent not the past,
I contained 8 lbs. diamond stone."
 3. On the wings : "You don't deserve
the third advice."
-

"Unless you feel all, you know not all."

Certain it is that the natural and primitive relationship of soul to soul is a relationship of beauty. Beauty is the only language of our soul. Beauty is the only food of our soul. In nothing else can it take interest.

The Bible and other religions are worn merely like *amulets about the necks* (full of virtue and efficacy of all kinds) entering in no way into the practical life. Let not America and India attribute their rise and fall to the amulets they wear but to the life they live.

A man sent a broken dish to a Chinaman as a sample, ordering a new one to be made. The Chinaman makes a new dish and then breaks it just to the same extent as the sample dish was broken.

The restless *hands of a clock* no longer rule me with *an iron hand*.

The hands moving *within so small a circle* do no longer drag me into their little circle ; it no longer divides Eternity into fragments.

"Do I contradict myself ?

Very well, then, I contradict myself,"

————— (W. Whitman.)

Better than any theology is man.

Better than any metaphysical idea of God is woman. —————

"Our hymn-books resound with a *melodious cursing* of God and enduring him for ever." (Thoreau.) —————

Every moment should be *the end* and the *beginning* of all your undertakings and life. Let coherence and consistency take care of itself. —————

Of course arguments never convince. They usually are excuses the soul furnishes to the mechanical side of itself for entertaining certain convictions. —————

Who that has been with his fellowmen in their sorest need has not found that all one man can do for another is *to be himself strong, convinced, patient* and to press the sick or dying doubter's hand tenderly? —————

Have you rid yourself of "idols made with hands"? Well, so far, so good.

Have you rid yourself of idols made by the imagination? If not, then you are worshipping disembodied idols, *ghosts of idols*.

Obedience to the maker is being yourself. To be real is the best homage to Reality.

"If I worship one thing more than another, it shall be the spread of my own body."

"I dote on myself, there is that lot of me and all so luscious.

Each moment and whatever happens thrills me with joy."

Why! "Is there no greater body than your body? Why not prefer to worship an Apollo Belvedere? Surely there are more adequate symbols—better idols!"

Answer. The seed perfection nestles safely inclosed in every being and after all size is only development. Anything is but a part. Only the whole is really Divine, therefore each thing in its place is equally fit as symbol of that perfect Idea.

I do not call the tortoise unworthy, because she is not something else.

Do you suppose there can be but a single Supreme? There can be any number of Supremes—one does not countervail another any more than one eyesight countervails another, or one life countervails another.

All history tastes good, and becomes mine.

Do not all lines converge to my eyes?

I deal in no cast-iron theories of creation.

The soul has that measureless pride which revolts from every lesson but its own. Abhis fell from Heaven by not recognizing God in man.

You can rise to Heaven only by seeing the Son as Father.

Adam and Ahmad or Isah stand for yourself, O man.

Also, seeing God in place of man means ignoring "personalities" altogether.

Be true to yourself and the world is true to you. (Wisdom)

Defeat is as glorious as Victory.

The true *gauge of Success* is Soul-growth.

Is there any such evil as *sloth* (idleness) ?
 No. *Rest* is ever welcome.

But the real evil is "the frittering away of energy on trifles (*i. e.* on vanities, on personalities and other offshoots of dualism ."
 For want of proper observation and lack of accurate naming it is called "sloth."

Out of true Rest is born successful Activity, just as from a spring bubbles forth water.

SPIRITUAL EVOLUTION.

Not by the elimination of the spiritually weak (as unfit to survive), but rather by the *elimination* of the *spiritually* strong (*as needing no longer to survive*) is virtue in this world increased.

Q. Do you try patent medicines ?

Ans. Yes, I try them first on my wife.

And if they *suit her*, I know they will suit me. "Experience to the barber, and the cut to the merchant."

Warm your body by healthful exercise, not by cowering over a stove.

Warm your spirit by performing independently noble deeds, not by ignobly seeking the sympathy of fellows who are no better than yourself.

You must daily bathe in truth, cold as spring water, not warmed by the sympathy of friends.

Shall we work only for the *bribe of Success*?

Good.—Whatever is and is not ashamed to be is good.

Blessed are they who never read a newspaper, for they shall see Nature, and through her, God.

Keep up the fires of thought and all will go well.

In your mind must be a liquor which will dissolve the world whenever it is dropped in it.

There is no universal solvent but this, and all things together cannot saturate it.

It will hold the universe in solution and yet be as translucent as ever.

Those acts only which are not done with

a sense of duty (or under compulsion) bring me joy.

If's, But's, & And's are always links in our thought-fetters.

Concentration (समाधि) is poise of mind rather than forced action.

Repose of spirit is absolutely essential to the highest expression of power.

We should neither dream through the day nor wake through the night. In both these ways we scatter force.

Christ is the realization of our Self as the Self of all (ईश्वर). It is after passing through that that we merge into the Absolute (निर्गुण ब्रह्म).

What is "life"? A series of interruptions.

What is gained in dollars is lost in time, rich in money and poor in life.

If Truth were dependent upon mortal demonstration for its credit, it would long since have suffered bankruptcy.

Eagerness and indolence are both obstructive and result in suffering.

Nothing can come to us except we draw it.

Nothing can stay when we let go.

Nothing can go till it has fulfilled its purpose.

All the doors of life are inscribed "*Pull.*" They open inward towards the individual himself; and yet we often read amiss and begin to "*Push.*"

The beautiful Joseph says to his apologising brothers; "You did not throw me into the well, the merciful God in order to exalt me in Egypt made instruments of my brothers."

Baron Rothschild in Paris, criticised by a friend about his dress being not nice:

No body knows me here, what does it matter?

Being criticised in London again:

What matters it: Every body knows me here.

From all life's grapes I press sweet wine.

A man is rich in proportion to the things he can afford to let alone.

The hero is not fed on sweets,
Daily his own heart he eats. (Emerson.)

A rich man (like Mahmud of Ghazni)
groans and cries at his deathbed: "Oh ! all my
gold is left behind."

A bystander answers: " Why bemoan the
gold, even if you had taken it to the other
world, it was simply to *melt* away in the
heat of . . . "

" Nerve us with incessant affirmatives. "

Do not bark against the bad but chant
the beauties of the good." (Emerson.)

Love might hope where reason would
despair.

Jean Paul Friedrich Richter :—

" I love my family more than myself,
country more than family and world more
than country."

A fair maid often forgets that beauty
unadorned is adored the most.

I cannot excite your interest unless I
voice what is already in you. No new ideas
can be imparted.

A little dynamite from within destroys the whole superstructure which held it.

Growing old is a *bad habit*.

Do they criticise me? No, only the things said or the clothes. Why should I identify myself more with the clothes than with the critics?

Man is a moral being and *cares for what people think of him*.

The desire to be well thought of by one's fellows ruins the *veracity* of character. This is the foundation for hypocritical society.

The additional pressure that is brought to bear upon him by his desiring to please others, who may have abnormal or perverted desires, leads him into many things he would otherwise desire not to do.

Drinking habits are always induced by misdirected *Sympathy*.

Desire for anything is increased by prohibition or condemnation.

Evil to him who evil thinks.

Give as much freedom to every one and everything as you do to the air or sunshine.

FOR LECTURE ON SIN.

Truth for authority and no authority for Truth. Children will naturally behave if the inevitable results of their doing are clearly shown to them. But when we force them to do or not to do certain things *on our authority*, we insult the higher nature of the rational animals and thereby create in them the spirit of rebellion. Nobody touches fire when he comes *to know* that it burns. Need we issue any edicts to save them from fire?

Knowledge! Knowledge! Knowledge alone can save. "Knowledge is virtue," said Socrates. "Thou shalt bow before no other authority but Truth (living Knowledge)" is the first commandment of our inner God.

You cannot coerce them to morality.

1 An आजाद (free man) receives a fortune from a prince. "What shall I do with it?" How to use it for the good of all? Proposals about (i) गिरजा, मसजिद व मन्दिर—मंदरा—कुरा etc.

"No, no," says the आज़ाद (free man) "it should be used in erecting the बैतुलखला (Privy).

Thus and thus alone can *all classes and creeds* profit from it."

2. At कोतारह Ludhina District, people fled from their village, scared by the ravages of Plague. The *Nodar* flees, in hot haste leaving his old aunt (ताई) behind.

Burglars, aware of the flight, break into the house at night.

ताई:—"बेटा, तुम आ गये ! मैं तो तुम्हारी राह तकती-तकती बौली हुई जाती थी ।"

Senseless with fear down fall the robbers flat on the floor, taking the voice to be the voice of Plague. —————

Swimming is impossible where there is no water. —————

"*Not having anything to do, to be doing something*" is Vedanta. —————

In England a man may have a free opinion if he is *rich enough to hold an opinion of his own*. —————

Byron had nothing to say, but said it magnificently.

And when you look with the eye of *trust*,
you will conquer even the dust.

This is that mysterious religion which though it has nothing in it but that same life which always was and always must be the religion of all God's, holy angels and saints in heaven, is by the wisdom of this world accounted to be madness.

اگر تو عاشق عشقی و عشق را جويا
بگير خنجر تيز و ببر گلو حيا

(If thou art Love's lover and seekest Love,
Take a keen poniard and cut the throat
of bashfulness.)

WORLD'S SPIRITUAL DEBT TO INDIA.

In Greenacre, Mr. Malloy, a great personal friend of Emerson, told Rama as to how Emerson had strongly recommended to him the study of Bhagvat Gita and lent him a copy for just three weeks, claiming that that was the first copy brought into America. It cost Emerson a full pound, \$ 5. It is trans-

lated by *Sir Charles Wilkins*, with an Introduction by Warren Hastings.

This copy is still in the Boston Public Library.

Special attention was drawn by Emerson to the translation of the verse मयि सर्वमिदं प्रोतं etc.

The man who can kill most is King by Divine right.

The mighty hunter becomes Chief or the great warrior is King.

Those who dispute the title are apt to die suddenly.

People always readily believe the thing that is *profitable to believe*.

A Politician is a civilized Savage. A few years ago he would have swooped down and seized the thing. Now the opposition of Forces forbids and he has to do by legal means what the savage chief did by violence.

The civilized world is clutching for Respectability through strenuous, conspicuous waste of time and material. And that the

European and Yankee world is succeeding in its complete devotion to futility, none can deny.

This soulless something we call Society dictates to the so-called leader what he shall do and what not !

Rama's address to a respectable audience begins—*Brave Soldiers*,
not that ye kill men, but ye kill *Time*.

Respectability=*The desire not to be but to seem*; not to elevate our own self, but to make an impression on other people.

Vedanta=what others say of me, matters little. What I myself say and do, matters much.

Co-operation is better than competition.

Gossip is vice enjoyed vicariously=the subtle satisfaction without the risk.

Bring me cheerful messages or none !

بلبلا سوز بهار بيار

A man loves himself and marries his ideal, then blames his wife because she does not live up to all the virtues he can imagine.

Man is the noblest work of Art—but no body ever said so but man.

Troubles are not really troubles unless you quit work and incubate them—otherwise they are incidental diversions.

No man is to be pitied excepting the one whose Future lies behind and whose Past is constantly in front of him.

Says Robert Louis Stevenson.

“A man who has not had the courage to make a fool of himself has not lived.”

The strong man is one who busies himself with the useful tasks *that others cannot or will not do*, and allows the people to do easy things who can do nothing else.

Q. Are you *Dr. Rama*?

A. No. Sir, I do not require *Doctoring*.

I am all right, safe and sound.

Muscular Christianity is more needed by India than Spiritual Christianity.

We no longer require the luxury of *Intellectual dissipation* in Indian Universities.

Problems of life cannot remain unsolved because *life is only the solution of problems.*

Imam Gazali when a student, after his usual excessively hard working till late hours falls asleep. In the vision Khwaja Khizar (Neptune) appears to him and offers to convey all the knowledge of the Universe to him by मुँह में थूकना (spitting in the mouth). Iman Gazali refuses and asks the boon of being provided with oil for his midnight studies.

A young man refused enrolment in the army on the ground of his mother being dependent for her support on him.

The mother stabs herself and hands him the blood-soaked sword to take with him to the General and to wash in the enemy's blood.

John Bull's policy.

Give me the Estate (this world).

I shall give you the Bible (next world).

Fair exchange and no robbery.

In the Jewish literature man was seeking
God;

In the Greek, God was seeking man.

The Kingdom of Art is within you.

Education is imparted to children or grown up people by the threefold process of (i) doing things, (ii) seeing things, (iii) hearing things.

Kant, walking in the street, happens to strike a passer-by with the stick that he was waving in his meditative carelessness.

The man: "Who are you?"

Kant: "If I owned the whole world, I would give you one-half if you could answer that question for me."

"History is a record of the decline of war."
(Emerson.)

The Ocean is no longer a barrier but a bridge.

There be some who while told "how bright the day is" never fail to say "It broods storm."

Man at this day tends to fall into the stomach. Man must be replaced into the heart; man must be replaced in the brain.

Haven't you heard of three holes in the ground?—Well, well, well.

"A person walking in the street sees a man on the opposite side of the way.

This is *Perception*;

he recognizes him as a friend—*Intellect* ;

he feels joy at the encounter—*Emotion* ;

he determines to go across and speak to him—*Will*."

Says JESUS :

"He who that loveth father or mother more than me is not worthy of me."

Again, "*Think not that I have come to send peace on earth but a sword.*"

"For I am come to set the son at variance against his father, and the daughter against her mother."

"A man's foe shall be those of his own household."

Truth for authority and no authority for Truth.

Verily a truth that does not stir up these conditions has not the brand of Jesus Christ upon it.

NOTE-BOOK No. 8.

THE SOURCES OF INSPIRATION.

(Almost the whole of this Note-Book is full of Sanskrit quotations, only so much portion is written in English.)

1. *Health.*

"Allah does not count from life the days spent in chase." (*Arabs*).

"Exercise would cure a guilty conscience." (*Plato*).

You will never break down in a speech on the day you have walked twelve miles." (*Sydney Smith*).

"When the belly is full, it says to the head, sing, fellow!" (*Arabian Proverb*).

2. The experience of writing letters, is one of the keys to the modus of inspiration.

3. There is diurnal and secular rest. Rhythmic movement.

4. *Will.*

Seneca on a fatal illness :—

"The thought of my father who could not have sustained such a blow as my death restrained me ; I commanded myself to live."

Goethe to Eckermann :

" I work more easily when the barometer is high than when it is low. Since I know this, I endeavour, when the barometer is low to counteract the injurious effect by great exertion, and my attempt is successful."

5. Time, Season, Morning.

6. Solitary converse with Nature.

7. Solitude of *habit*.

Transition. A ride near the sea, a sail near the shore.

We not only want time but *warm* time.

8. *Conversation when it is best*, is a series of intoxications, is the right metaphysical Professor.

Homer said, " When two come together, one apprehends before the other," but it is because one thought well that the other thinks better ; and two men of good mind will excite each other's activity, each attempting still to cap the other's thought.

9. Men-making poetry. Only that is poetry which cleanses and mans me.

" You shall not read newspapers, nor politics, nor novels, nor Montaigne, nor the newest

French Book." You may read Plutarch, Plato, Plotinus, Hindu mythology, and ethics. You may read Chaucer, Shakespeare, Ben Jonson, Milton and Milton's prose as his verse; read Collins and Gray; read Hafiz and the Trouveurs.

10. Large estates, political relations, great hospitalities would have been impediments to them.

Itself is the dictator, the mind itself the awful oracle. All our power, all our happiness, consists in our reception of its hints, which ever become clearer and grander as they are obeyed.

PURITY.

1. In Western countries *Cupidity* is known under the name of *Love*.

2. In India Cupidity (मोह) is always looked down upon and the word प्रेम or प्रीति is never misapplied. Love is always for God.

3. (i) Apagupta; (ii) the Swami who ran away from the princess, (iii) Bhishma; (iv) Arjuna; (v) the Kashi student and Rani; each is great in his own place.

4. Never mix with all sorts of people.

5. The bulwark or rampart with which America (पाताल देश) is guarded is not the bulwark of cows as employed by Mohammad Gori.

America is guarded by a bulwark of snakes नागिनी or serpents. He who wants to reach the hearts of the Americans must tread upon these venomous charming snakes.

6. The watch magnetized can work no longer.

7. Snakes come quietly at night and suck the milk of the cows, and retire into the corner to digest it. In day time the cow-man finds a quartz milk is gone.

Just so women in America try to act as snakes. Beware!

8. There was a child that was charmed by a snake. The child used to share its milk with the snake, and they played together. One day the father discovered it, the father killed the snake. The child could not bear separation. The child pined away.

Just so ; if once you allow such serpents to charm you, work without them will become impossible.

9. Remember the story of the Shah and the snake in butter milk.

How could Jesus pray for his persecutors when he was in agony on the Cross ?

When the shell of an ordinary cocoanut is pierced through, the nail enters the kernel of the nut too. But in the case of the dry nut the kernel becomes separate from the shell, and so, when the shell is pierced, the kernel is not touched.

The new tune to which you have to set the old song of living.

Mother ! Far away, one whom I love is very sad to-day. His heart calls to mine for help, but though I tell him how I love him, I leave him still uncheered. How is it ? I know he thinks towards me, I know I talk with him. Yet I long to see him, and hear him, and comfort him face to face !

Cease, my child, from inordinate affection. Give me your heart, and let me govern it alone. Be the witness of earth's joys and sorrows, sharing them not. Thus

only can you keep yourself from entanglement, and attain to peace.

But peace for myself, dear Mother, why should I seek? How can I turn a deaf ear to his voice that calls me, adding another pang to the heartache of a life, and go away myself and be at peace? Give *him* that inner peace! Let me win it for him, if thou wilt be kind! But I cannot will to fail him in his need and loneliness, even to gain thy blessing! Ah! foolish one! Every thought of love that you send out to answer his, becomes a fetter of iron to hold him in life's anguish. Hide you yourself in my heart, my child, and he too will come home to *Me*. For your love's sake, let your voice cease to be one with the voices of the world. Let it be one with transcendent love with Infinite freedom. Only thus can you satisfy him. Only by withdrawing yourself can you bring him peace.

When a friend dies, every tear of his relatives becomes a mighty river to cross for the departed.

NOTE BOOK No. IX.

Mercy and Love is the *might of the righteous*.

Does not the air breathe as kindly and as willingly into the lungs of the criminal as of the saint ?

Resist not evil ; resist not at all : stand still and see the glory of the Almighty defence.

Be God over your world, or it will lord it over you.

I shall *defend my enemies*, doing so I shall soon find that I have none.

Defending the murderer not only against all his accusers without, but also against his condemning self ; defend people against themselves.

“ All the children of men shall either *toe the moral mark* or die.”

What are churches ?

Church = Religion *Petrified*. Spirit turned into stone. (both internally and externally).

शरीर=from the root शृ, to shrink, because
it shrinks on the dawn of Gnanum (ज्ञानम्)

देह=from दह, to burn.

Does God owe you anything? The promises of God are scattered abroad. His credit must have been once high, if we judge by the amount of stock that has been taken in him.

Eternal Summer in the Soul :—When the Sun of suns keeps shining full in the heart. In the case of ordinary people, *sunshine* and *rain* both are needed for the harvest and *growth* of *seeds*. But in the case of a perfect man the seeds of वासना are burnt down and rendered incapable of growth in further lives.

Is not a man's walking in truth, always that : " a succession of falls?"

" If the sun stand on my right hand and the moon on my left, ordering me to hold my peace I could not obey ! " (Mohammed).

Every new opinion at its starting, is

precisely in a *minority* of one. In one man's head alone, there it dwells.

You had better have a bullet in your heart than a doubt there.

No one can be killed who is not a murderer in his own heart: to be robbed is to be a robber in heart, to be mobbed is to be a mobber in heart.

To steal or be stolen from, is to be equally of a thieving mind. To be killed is to have a murderous mind.

Do your own will, since it is the Almighty's, for you know that you are just and right.

In all things *be sure you are right*, then go ahead, assert the *will* and nothing can resist or stop you.

"The *colour* of *life* is *red*." Life is repaid by the joy of living it.

Yet, Heaven is a place of rest. Consider,

the lilies of the field how they grow : they *toil not*, neither do they *spire*.

All America is divided into two classes—the *quality* and the *equality*.

“ Let every man have equal liberty to find his own level. Let the best man win, whoever he is,” is true Aristocracy and the same is true Democracy.

Cut and dried aristocracy or democracy is unnatural.

Head as high as you please, but feet always upon the common ground, never upon anybody’s shoulders or neck, even though he be weak or willing.

There is always room for a man of force and he makes room for many.

They whine over the *commercial spirit* ; but what they mean, is not the *spirit of commerce*.

Do you ordain the direction and intensity of the winds or waters ? (for the lungs).

Neither need you plan the channels of supply for your mouths and bodies.

Not to die bravely but live wisely.

Profligacy consists not in spending, but in spending off the line of your career.

The crime, which *bankrupts men* and nations, is that of turning aside from one's main purpose to serve a job here and there.

The man, who cannot say *no* to cheap and vulgar temptations, falls all the lower to the degree to which he is a free agent.

BLASPHEMY.

It is not, that blasphemy is offensive to God. He is used to it, for He has met it under many conditions. But it is insulting to the atmosphere and destructive of him who uses it.

The man of purpose says *no* to all lesser calls, all minor opportunities. In other words, he has nothing to do with what might drag him down to the low grovelling plane of *separation* and *limitation*.

"I shall study medicine."

Ques. "But is not that profession already over-crowded?"

Ans. "Possibly it is, but I purpose to study medicine all the same."

"Those who are already in the profession must take their chances."

The world turns aside to let any man pass who knows whither he is going.

"There is no hope for you unless this bit of sod under your feet is the sweetest for you in the world—in any world."

"To be successful, a man need take no heed for his own particular future. He will find his place in the *future of his work*."

Even rats desert a sinking ship.

Vice is our name for self-inflicted injury.

All external pieces of advice are like *stimulants narcotics*. They may help to

borrow from our future store of energy, but they borrow at compound interest and never repay the loan. At best they (or their seeming pleasure) are the *white lies* of *physiology*.

A man came to his office smacking his lips, and said to his clerk, "The world looks very different to the man who has had a glass of brandy and soda in the morning."

"Yes," said the clerk, "and the man looks different to the world."

Men are not born wicked, men are born weak.

The *sinner* is the man who cannot say *no*.

Your paramount duty in life, is toward your after-self. So live that your after-self—the man you ought to be—may in his time be possible and actual.

Let God do His work, we will see to ours.

All that exists is but a mighty curtain of appearances, tremulous now and again

with breaths from the unseen that it conceals. At any point a pink-prick may pierce the great illusion, and the seeker become aware of the Infinite Reality beyond.

“The cow is only able to yield her full possibility of milk to a milker whom she regards as her own child.”

(Professor Minnesto College of Agriculture).

Milk is the only food that is the product of Love.

Love is no *love* which is only skin-deep, i.e. based on beauty of form. It is an insult to the underlying God.

The women know that their real motive in dressing well is to compete with each other, not to shine in the eyes of the sterner sex.

“Tell the truth, but not that which is unpleasant. Tell the pleasant, but not that which is untrue.” (Manu).

COLDS.

It is always dangerous to keep the body saturated with water. A little fall in temperature brings about a precipitation—sometimes severe cold.

Cold water in warm days, is a very deceitful allurements. The more you drink, the more thirsty you feel.

All colds can be cured by abstinence from water.

On the contrary, cold weather requires more solid food, and when the weather suddenly clears up or warms up, the precipitation of food causes indigestion.

When a sudden change in the temperature of the inner humanity takes place, sneezing is the result. Hence the name "cold" is quite appropriate.

When the inside is warmer (and feeling thirst "गरमी") than the outside, the disturbed balance results in "cold." The secret of health lies in keeping the inside in a dry hygrometric state.

Bhishma is filled with the supernatural

assurance that his side must lose, yet he strikes not a single blow either more or less for this consideration.

“ Don't Touchism ”=Kitchen religion.

धर्म (Religion)=“ the manners of man. ”

The whole weight of the conception is shifted away from creed, much more from caste or race to that which is universal and permanent in each and every human-being.

The perfect person can move beneath the lashing waves and nothing in the waters hinders him. He walks on flames and they cannot scorch him. He goes upon the air and ether far above all mundane things. In all these motions he has no idea of being afraid.

Forgiving is forgetting.

LASH UP THE LAZY SHEEP.

1. A hermit living among boulders, taking but water alone. A tiger ate him.

2. A man lived in great state, highly respected and honoured. Fever killed him.

The one should not have shunned society, the other should not have sought it. Neither of them lashed up the lazy sheep.

Bottles around me on my desk, tree-shaped, animal-formed, men-shaped, every thinkable size and shape. Pour water into them, water is water for all that.

“I am God and there is none else.”

(Isa 46, 9.)

In all the heavens there is no other idea of God than that He is Man.”

(E. Swedenborg.)

भविष्य पुराण

The only book in the Bible that is actually called a *Revelation*, is the apocalypse of St. John, and this needs more revealing than those all apparently. This is surely the climax of revelation that does not reveal.

Max Muller while translating the Vedas, exclaimed in dismay : “Ancient words are

round and modern square. ”

The quarrel of the Prophet (Mohammed) was with کفر (Unfaithfulness) and not with any form of اسلام (Faith) or other Faiths.

This Hero-worship and Prophet-worship may be wide-spread and universal but that simply proves it to be like plague or other maladies to be contagious.

Perhaps this Guru-attachment is needed to wash away other attachments. Human psychology demands it. मिट्टी से मिट्टी धोना, काँटे से काँटा निकालना ।

It takes from a thousand to 1500 years to work out a single rhythm of Hindu Thought's great pulsation. This is about the period that divides.

1. Ancient *Vedic hymns* from some Upanishads.

2. *Upanishads* from the war of the *Mahabharat* (Krishna)

3. The Bharat war (Krishna) from Buddha.

4. Buddha from Puranas leading to Shankar and

5. Shankar to Chicago Parliament of Religions 1893. —————

TRUE BELIEF.

It is a fact that if one states the *Truth*, no one can help believing what he says, if only he make himself understood.

If I issue an order in truth, there is no question but it will be both understood and obeyed. Suppose I issue an edict that every person should dress up tomorrow and eat something, and I order the Sun to rise to-morrow morning and the trees to leaf out in spring, *I will surely be obeyed*. Why? My command was in the line of Truth who is Omnipotent.

“They that see the Real in the midst of this unreal, they that behold life in the midst of this *death*, they that know the One in all the changing manifoldness of this universe, unto *them* belongs eternal peace—unto none else, unto none else. Upanishads.

RAMA KRISHNA MAT. (Lukewarmness)

1. Henceforth the spureme crime for the follower of any Indian sect shall be the criticism of any other as if it were without the bounds of " The Eternal Faith."

2. " Man proceeds from truth to truth and not from error to truth."

3. Let us allow full play to the doctrine of इष्टदेव. The right of every man to choose his own creed, and of none to force the same choice on any other.

It sounds very plausible but human psychology cannot be cheated easily by such dictums.

4. The unity of इष्टदेव consolidates a nation and the difference of इष्टदेव divides a people. Cf. India.

Rama says : Unless the इष्टदेव be Atman and Truth (half understood or fully understood), there can be no harmony or unity, otherwise the ignorant will always be causing mischief.

BE AGGRESSIVE OR DIE.

Synthesis.

Through *co-ordination*, yet letting the

Vedanta-light shine on all alike.

Let them assimilate according to their capacity.

The temporary experience in which the subject becomes unconscious of bodily sensation is called *Samadhi*.

The process by which he comes out of *Samadhi*, time after time to work its volume of force, into his daily life, is Known as *realization*.

And the path of service in purity of motive is spoken of as *Karma Yoga*.

If the sun should say to the oaks of Bashan, I have revealed my warmth and light to the cedars of Lebanon, but I will not do so to you—you must grow and flourish on my revelation of goodness and power to those beautiful Lebanon cedars, the oaks of Bashan would be no more. Neither could the lilies of the field, live on the Sun that shone upon the mountain pines.

Nor could Bacon, Shakespeare. Voltaire live upon a revelation made to Buddha, Christ, or Mohammed.

The scholar's austerity of study, the

artist's striving to become the witness, the lover's desire to sacrifice himself ; all speak, however unconsciously, of our longing not to be, that the Infinite, the universal consciousness may abide within us.

Fatalism = an undignified acceptance of things because they are unaccountable and not to be interfered with.

Karma = a dignified acceptance because they are so entirely accountable that events require no acceleration.

"Since that which exists is one," it is absurd to suppose an ultimate contradiction between the human reason and the universe.

Aristides first complies with the request of the peasant to his ostracism and then, on mildly inquiring its reason, was answered, "I am tired of hearing him called, the Just."

The Garden of India, if it is robbed, it is because the barbed fence or thorny hedges were wanting. Put in the prickly thickets all around. Be not rash enough to pull out the

roses and fruit-trees in the centre, in the name of redressing the wrongs. The intellectual wealth of India is welcome every way.

The desires that burn within us are but a subjective apprehension of what is to be.

India is suffering like Job. Be patient and prosperity will surely come.

Suicide cannot solve the problem of life. Can the schoolboy make progress in Arithmetic by wiping from his slate the sum he could not work ?

God would walk with anyone if only one would walk alone.

शिवः (Shiva)

Who was it that first came and rubbed himself with those soft white ashes, in order to be clothed upon with the worship of God and separation from the world ?

Who was it that first retired into cave or Jungle and meditated until his hair became a tangled mass, and his nails grew long and

his body emaciated and he still pursued the sublime bliss of the soul ?

Shiva is the Himalayas, Shiva is *flame*. A *flame* is white but it has a *blue throat*. We see it even when we light a match.

The most gigantic tasks to a self-poised man, are as the lifting of a flower's fragrance by the summer breeze.

"It is good to be born in a Church but *it is foolish to die there.*"

So great is ज्ञानम् (knowledge) that though thou should be "Even the most sinful of all sinners, thou shalt cross safely to the conquest of all sin by the bark of wisdom alone."

Gita.

संसर्गाभ्यास

Not the body and mind
but true Atman is myself { Separation विवेक
दृश्यानुविद्ध स्वकल्प समाधि

I, as Atman, am the only reality, all else is mere suggestion. स्वरूपाभ्यास

The Reality is neither subject nor object.
शब्दानुविद्ध स्वकल्प समाधि

We must love before we can know--

(i) a subject, mathematics, music, etc.

(ii) a person.

(iii) a religion or people.

Is it not blasphemy to say **اذا الحق** **براهما** **اسمى** ?

What is God but Truth ? To contradict it (**ब्रह्म** **حق**) is downright blasphemy.

Just as White (Shiva **शिव**) to the dweller amongst northern snows, signifies purity, so Blue (Vishnoo **विष्णु**), the colour of sky and ocean, to the child of the South is the token of the Infinite.

Thou hast no right to success if thou art not also equal to failure.

Not the withdrawn but the transfigured life, radiant with power and energy, triumphant in its selflessness, is *religion*.

So far as Rama is concerned, the object is not to *proselytize* but to *serve* and bring *joy*.

My work is done when more *light*, more

peace, more love and humanity is evoked in the hearts of the audience.

If your Prophets and Gods have placed you above Pain, all right. Else my solution is at your service, if you please. It has made me Happy, it can make others so. Assimilate it, make it your own. Take it on your own authority and attitude.

No matter how rapidly the wheel revolves, the centre is perfectly still. "Be still and know that I am God." (David)

It was Mohammed's *realization* of God's love for man, *however little he may have put it into words*, that *thrilled through* the Arab world, and drew the tribe as one man to fight beneath his banner.

If I were a nightingale, I would not try to sing like a canary bird, else my effort must fail. It costs nothing to be ourself.

BEAUTIFUL.

Oh Mother Earth, Father Sky, Brother
Water, Sister Wind, Sweetheart Light,
Here take my last salutation with folded hands !
For to-day I am melting away into the 'Supreme.'
Because my heart became pure,
And all delusions vanished,
Through the power of your good company.

To-morrow's occurrence has no relation
of cause and effect with to-day's doings.
Every moment requires at-one-ment with
God in order to prove auspicious.

Conscience = The gathered experience of
ages inherited by man warning him against
the path of danger.

INDIA.

She who has held open port to all
fugitives (Parsees, Jews, Muslims) is unable
now to give bread to her own children.

She with whom Parsi, Jew and Christian
have been thankful to take refuge, is despised
and ostracised by all three alike.

He who robs you of possessions, is Thief:

He who robs you of the sense of possession, is Guru. (Krishna).

“To *your own* self be *true*.” Yes, but is not the self of others (their feelings) your own Self ?

The *Self within* is the *Self without*. Yes, but the Real Self and not the *false-self* induced by “sense-slavery.”

You have not to be true to the *false-self* because it is not true to itself.

Things are not as they seem: The surface historian (observer) misses the point.

Revolutionary orators, such as, R. Ingersoll, Paine, S. W'n., Keshub Sen etc., no doubt draw large audiences and ready applause for the time; but they pass away like meteors and comets. It is the steady, continuous (and not impulsive) force that conquers nations.

Not aggressive and offensive but the work of *service* wins.

The leader of religious thought must take only that *food* which keeps him one with the All. Every other kind of food is as bad as *wine* and *opium*, making him feel other than he is.

It is not *logical* but *psychological* accuracy that *convinces*.

It is not the "Age of Reason" but the "Sage of Faith" that carries the day.

Logic (Reason) is simply the surface-show.

Talk not over the heads of the audience (but you may write free).

If you make them walk too fast, they will stumble and fall and consequently curse you and give you up. It will do nobody good.

Some try to think that they are a part of God, as your hand is a part of you. But *your hand is not a part of you*, for if your hand is cut off, you are still *one* and not *divided*.

The Self cannot be divided. You might make an air-tight or nearly air-tight jar; but who could make an *ether-tight* jar? If ether cannot be shut in or shut out, who could

divide and cut off the Self or God ? So you cannot be a part of God.

They denounce *Blind Faith*. We might just as well call down *Rash Reasoning*.

True fact=enlightening' people with due regard to their psychological condition or mental capacity.

If the Hindus were as sensible to personal beauty as the Europeans (and Greeks), they perhaps could not have discovered the Truth. ब्रह्म सत्यं जगन्मिथ्या ।

The true work is *God-consciousness*. If you could keep it up in New York's busy life, well and all right, if you could keep it up in the solitary caves of the Himalayas, it will produce a wonderful effect all the same. The *place*, form and mode of activity is of little matter.

As to defilement by the *touch* of the mouth, there are three exceptions according to the laws of Hindu Theocracy :—"The beaks of birds, the lips of women and the words of poets."

How many are those who have longed to lose themselves in a paradise of devotion and been refused by the armed reason standing at the gate.

INDIA.

“ The orthodox is apt to tread the round of his *own past* eternally.

The unorthodox is as apt to harness himself to the *foreign present*, with an equal blindness.

In suicidal desperation the would-be patriotic re-iterate the war-cries of antagonistic sects or moan for the advent of a new religion as if by introducing a fifth element of discord, the Indian peoples could reach unity.”

National Union in India, as in any other country, is impossible except after hundreds, nay, thousands of innocent, pure natives are mercilessly sacrificed, hanged and bled in the name of truthful out-spokenness.

Kshatriya is one who gives up his life for the country.

A Brahmin is one who never for a

mement thought of his own personality. So completely does he identify his interests with those of the people.

The little personality was *consigned to the flames* (burnt) when holy orders were taken.

The Brahmin who bows before one who is not the rightful king, is held many times accursed by Manu.

Every member for the whole and seeing that whole in every member.

THE WAY TO GOD-REALIZATION FOR A HINDU.

True Sannyasa and realization of God is achieved through entirely renouncing the self-interest, just absorbing the little self in the great self of Mother India. O Ganges, O Kali (India) as *one with Thee* let me live.

The Absolute is hard to understand and harder still to realize. It is through the concrete (India) that we reach the *Absolute* (ब्रह्म).

Find out the points of contact, appreciation and not criticism *Mother love.*

This realization of Unity is Practical Vedanta. This is common path, *this is Dharma*, this is love.

Honor : what is Honor ? *To be true to oneself.* It is the very foundation of virtue. It is self-respect, and independence of outer authority and law because of being a law to oneself.

Some forms of Dharma are more or less constant but *apatti* dharma (Dharma in the hour of distress) is different. Now is the time to forget all local and season dharmas whenever they conflict with the paramount Dharma of Union. Let all other feelings be subordinated to the national feeling.

Indians, you perform श्राद्ध (offerings to the dead) to bring bliss to your deceased mothers. Sacrifice your self-interest to redeem Mother India.

Shaivas worship Shiva, a Vaishnav Vishnu, a Christian Christ, a Mohammedan Mohammed. I see and worship India in the form of Brahmin, Pariah, Mohammedan, Arya, Brahmo, or Sikh in all her children, in those who hate and those who love. *My heart is the burning bush.* Could we put our hearts together ? Heads and hands will unite.

Bhagvad Gita is the only one of the world-gospels that turns on the duty of fighting for the true sovereign against usurpers.

The sentiment of fraternity, the instinct of synthesis, the mind of co-ordination that *Common Path* inculcates.

If we are born in the critical times of Indian History, let us be thankful; for the work for us, is the more unique, the more poetic and dynamic. Our opportunities for service are more abundant.

Periodically, rhythmically we have had rest enough, *Energies stored*.

Mere *toleration* of one another's peculiarities can never be enough to build up national sentiment in India. *Active co-operation* is needed.

I'll see it *done*. It is already done. If the Law of Karma is true, the desires that burn within us are but a subjective apprehension of what is to be.

If no laxative is taken, *consumption* and cold overtake (*grip*). So if you do not renounce the right way, your possessions

begin to *consume* you and you suffer from *Grip* spiritual and have to part ultimately with everything in *pain*.

Timid, prudent, National Congress people! The cruel death of one of the speakers in the name of nationality, can do far more to unite the nation than thousands of lectures by all the members put together.

If you think it is true that Love is all and there is not anything but loving, you must insist on the realization of this. Else you do not really think it.

You are and you know it; this is the whole of *omniscience*.

To increase this total of consciousness is futile. No one can get more than a pail of water into a pail. Whoever tries to add to or subtract from this, is like one who tries to increase his stature by contorting or lengthening his shadow.

No matter how much ignorance you may accumulate, you will surely shed it, as the tree sheds its foliage; for, in the light every substance sheds its shadow.

Let man dare to be divine, since God has dared to be human.

Dare to laugh; to launch into the Truth; slay lies, even though they run for refuge to the altar's sacred edge; pierce to the heart every cosy, cuddling vice; *uncoil*, or out or chop asunder the serpent-shaped circles of limitation; dare to *cross* every creeping boundary: this is the *Cross* of Jesus Christ: *bound for freedom*: your *Rubicon to Cross* is your shortest out to God.

Through the fire of anguish (caused by solitude etc.) alone can the black *coal* of the *mind* become *transmuted* into *light*.

45,000 Americans in Paris: 80,000 in Egypt. Of How many Hindus go abroad; and consider the smallness of American United States compared with India

When I sing the dignity of Shudra labor, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say, enough have we decried *Tamas* in India and by the very act of resenting and resisting it, it has developed dreadfully in our midst. Let us learn to use *Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw away the dirty manure and not use it ?

Tamas is the coal without which there is no fire and steam (*Rajas*), and no light (*Satva*). And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Satva* Light, in a country, which movement can evolve : a view in remarkable harmony with the conclusions of modern phrenology ; where it is found that, for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient, without a powerful basis in the animal or *Tamas* energies of man.

It is for this that *Mahadeva*, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus. —————

नायमात्मा बल हीनेन लभ्यः

Plato's cave dwellers *jerked* loose from their fascination :

" *The violent take the kingdom of heaven by force.*" Jesus.

Jacob wrestled with his supernal idea at Jabbok.

Daniel dared to den with lions.

Does your heart fail you ?

Pluck it out and cast it from you.

Can you win fear ?

Afraid of what ?

Of God ?

Nonsense :

Of Man ?

Cowardice :

Of the elements ?

Dare them :

Of yourself ?

Know thyself :

Say——I am fearless. निर्भय ! निर्भय !

I am not *suspicious* or *superstitious*.

Trismagistus says the gods punish not even the errors of the daring.

Concentration and Prayer is only a certain mood, nay, a peculiar *Temperature* of *the mind*, where no spiritual consumption or intellectual grip troubles us.

Live in that अवस्था (State or attitude of mind) and Light or Bliss is yours.

You say the world could not go on a day without the love of money. The Kingdom of God would go right on, though Jesus did not love or hate money. Yet he could find it *in the mouth of a fish*, as the story is.

Those who differ from you, are they all

wrong? If so, they also are needed by the country. Sad indeed would be the state of a walker who has only the *right* leg to hop along.

Curzon is the English Aurangzeb of English rule in India. Foolish Politician.

Ripon was Akbar.

Balanced Recklessness = Dispassionate Equanimity.

Marichas' argument. "If, assuming the shape of a golden deer I am shot by Rama (Truth) and die, I attain instant emancipation, otherwise I meet death at the hands of Ravana. I can never hope for escape from Maya." (The Ramayana).

Let me die at the hands of Truth.

Truth is that which persists the same yesterday, to-day and for ever.

एक रूपेण ह्यवस्थितो योऽर्थः स परमार्थः

That which ever *survives* शेष पुरुष is the Fittest.

That *ancient seer* (Kavi Purana) which the Gita and Mahabharata mention as abiding in the breast of each is :—

1. Prophet and Poet in तुरीयम्.
2. The Blindfold logician and Historian
in सुषुप्ति without materials for
reasoning or a world for events
but groping towards them.
3. Painter in स्वप्न
4. Sculptor in जाग्रत

THE MAHABHARATA.

“The stronger fishes, after their kind,
prey upon the weaker fish.

This is ever our means of living,
appointed to us eternally.”

Space is merely the order in which we
look out piecemeal on True *Sat* (Being).

Space is a mere How. It is not a What.

It is a method of analysis, an intervalling
or ruling off, to enable the multitudinous
figures by which the intellect is compelled to
express diffusively the totality which is One.

Time too is a How and not a What. A
method of analysis, intervalling or ruling off,
which intellect employs to enable it to
contemplate in *successive* parts, the One
Eternal Divine *Chit*.

Sat (Being) Culminating to Consciousness (Chit). Conscious *thought* returning and entering into Being with an eternal Joy (Ananda).

Says Mukund Raja in *Viveka Sindhu*.

“That wherein this trinity or threefold relation—द्रष्टा, दर्शन, दृश्य—*disappear* that know to be Supreme Brahma, devoid of opposition.”

“That wherein this trio—ज्ञाता, ज्ञान, ज्ञेय—does not exist—that, my son, know to be the Supreme Brahma, undual.”

“If we denominate it knowledge, there is there no knowing; if we would call it ignorance, there is there no not-knowing; if we would term it *non-entity*, behold it is a wonderful hidden treasure, without beginning, being, even from all eternity.”

“If we say it is, how are we to present it? If we say it is not, how are we to get rid of it?”

It is what stirreth him who is asleep, what awakeneth him who is stirred, what causeth him who is awake to feel, but it is itself without act.”

Through whose power the organs are

quickened to perform their own offices? As the one Sun shineth in every country, so the same Supreme Spirit illumineth every creature.

There the *When* is an eternal *Now*.

The *Where* an eternal *Here*.

The What and the Who are one:—

A universal "*That—I*"—So-Ham.

Say—there is no god over me: there is no devil under me: I am free.

Seneca taught that *the worst of evils is submission to evil*:

It is an old teaching that demons and devils are afraid of a sword (or iron): Draw your sword of शिवोऽहं, swing your blade, flourish your metal; and all तप is off.

Fate is the fast friend of him who defies fate: luck is pluck.

Blasphemy is often the great devil-killer. Dare to blaspheme, for the true man is death to the gods.

It does not do to be too easy on the gods, for they are great hands to take the advantage of the afraid.

A familiar thing in a strange abnormal

position or shape produces the most effective suggestion.

Nothing speaks so much to the childish or popular mind as a caricature, monstrosity, a grotesque figure.

The most essential condition of normal suggestibility is the *moving with the subject* for awhile before suggestion, or the fixation of the attention on some common point of interest.

- (1) Fixation of attention,
- (2) Distraction of attention,
- (3) Monotony,
- (4) Limitation of voluntary movement,
- (5) Limitation of the field of consciousness,
- (6) Inhibition,
- (7) Immediate execution,

Distraction of attention = finding for the inhibitory forces working in some other direction. The मद्दारी (Juggler) of India. Inhibition of the power to say *no* = *Hypnotism*.

A man must learn to digest praise too and not be poisoned with it :

A thinker, I take it, in the long run finds that essentially he must ever be and continue *alone ;—alone :*

“ Silent rest over him the stars, and under him the graves ” !

The clatter of the world, be it a friendly, be it a hostile world, shall not intermeddle with him much. (Carlyle to Emerson.)

Do not disturb yourself about turning better ; write as it is given you, and not *till it be given you*, and *never mind it a whit*.

He that cannot keep himself quiet is of a morbid nature.

“ I write to implore you to be careful of your health. You are the property of all whom you rejoice in heart and soul, and you must not deal with your body as your own.”

(Emerson to Carlyle.)

How little of you is in your will ! Above your will how intimately are you related to all of us ! In God we meet.

We are always drawn to a *familiar thing*

in a *strange garb* or *abnormal position* :
Of, our own men in a strange country ;
familiar ideas in foreign books etc.

What we actually demand, is the thing
itself and not the way to obtain it, and of
ways the most direct is the best ; the less
cause we need the better, and *no cause* at all
is the best.

Once more remember the lesson of
Servitude, Humility and Meekness.

The body is दास (servant) of the Self ; but
when it serves only the personality, *the limited
self*, it *disrespects and abuses the Self*, the Self
being the Self of all. My self-respect is vindi-
cated by the *body*, being made the servant
of *all*, the Self.

Goodness implies satisfaction : that
which all things aim at.

"Pleasure and Peace not being strong
enough for you, you choose to suck pain
also, and teach fever and famine to dance
and sing."

Filling up of the blank spaces in the visible world with the product of fancy. These regions on which the young wing of fancy is wont to alight and rest, may be called, *Fancy's Resting Places*. (All mythological gods and theology).

Fancy, Imagination, child's doll-play, are all akin to the fundamental *Hypnosis*.

All those that meet us, are they not endowed with a sense of a personality in the same way, as a child by mysterious kind of प्राण प्रतिष्ठा enlivens a doll ?

Blind mechanical forces combining into a helpless resultant called Man.

A Hypnotized man is helpless. A man of God-Realization is master of the situation.

In the former there is no harmony between the subjective and objective.

In the latter the one has developed into the other.

The one is lifting the veil, the other is thinning it.

To the wind .—

I felt you push, I heard you call.
I could not see yourself at all.

A little girl closes her eyes and says :
"Mother, you cannot see me now." Mother :
"I can see you, but you cannot see me."

The Girl : "I know you can see my
body but you cannot see *me*."

Your odour and aura is sweet and
delightful if your mental ventilation is right:

Let your mind be open, receptive.

No musty—"must" of dogma and
bondage can close down upon your *daring*
freedom.

SLEEP.

The child takes in the world most
rapidly, so it requires most sleep.

The old man (when eyes have forgot to
see etc.) takes in less of the world and so
he needs less sleep.

The object in both cases is to rise above
the world.

The night-time of the body is the
day-time of the soul.

“ Sleep is not brought about by fatigue.”

1. Do not the idlers sleep as long as the working men ?

2. Do not children sleep the longest ?

If our nobler faculties had been *idle* and doing nothing during sleep, by the operation of what force or by what necromancy are we so transfigured in the morning ?

Man is captured in sleep not by death, but by his better nature ; to-day runs in through a deeper day to become the parent of to-morrow, and to issue every morning, bright as the morning of life, and of life-size, from the peaceful womb of the cerebellum.

Toussaint L'Ouverture, the Commander-in-Chief of the Haylians could not venture a pitched battle with the battalions of Napoleonic veterans, but did not let them sleep by making a feint of attacking them as soon as the French troops got to sleep at night.

This way in a few weeks an army of 30,000 veterans, without a single engagement in the field, was reduced to about 5,000 effectives.

A reason more perfect than reason, and uninfluenced by its partialities, is at work in us when we sleep.

When *sleep* is disturbed, the domesticated animal becomes wild, cows fall off in their yield of milk ; hens will not lay ; sheep will not fatten.

No rest for Satan. The venomous snake, which is the symbol of all that is most detested and detestable in the animal kingdom, never closes its eyes.

Only in our sleep are the weapons forged with which we can contend the evil.

Our existence begins in sleep. The foetus sleeps almost continuously and the infant sleeps more hours than it is awake.

After nature has ascended to our plateau of life, represented by day, she will surely not tumble down into the valley, because rest is needed, but will pitch her tent and make her couch on that elevation.

We have as little right to infer that the object of sleep, is for us to enjoy a pleasing state of inactivity and insensibility as that the final purpose of hunger, is to secure us

the gratification of the palate or the final purpose of sexual attraction, is to gratify sensuality.

Through stimulants we borrow for to-day the strength of to-morrow, thus speedily to become hopelessly indebted to nature, the most inexorable of creditors.

We cannot *know* a religion, science, art or person unless we *love*.

Strong ideas expel weaker ones from the mind.

Learn to look straight ; see the Portia and not the Pleader. The *same* who gave the ring, comes as the pleader to take the ring.

"The Koran was sent *to reform the conduct of men*, but men thought only of embellishing its leaves."

A swimmer, without the impediments of garments, cleaves the water with greater ease. So, the संसार समुद्र (ocean of the universe) without possession.

The wise cast not the Pearl (god) away charmed with the shell (body), whose hues are gay.

" *Labour not for the work which perisheth*" heals the work-disease. " *Busy-freedom.*"

There is no class of beings that really get so much genuine praise as children, and simply because they do not want it at all consciously. But the face of a child expects a smile as much as a flower does the Sun.

One who wants to be praised for doing as he knows is right, is a robber, for he wishes to be paid twice, as if it were quite the unusual thing to be what is right.

Hypnotic state=heightened suggestibility. This is caused as in *irritability, lost balance.*

People are hypnotized by money into consciousness of limitation, as when they are seen excited by a loss of possessions.

Monoideism, concentration of the consciousness, whether induced by strong

emotion, excitement of the senses, is Hypnosis. _____

Why does subjective mind carry out the will of others? Because (it is) *one with others*. _____

To the query "Where are you?", the subject often replies: "In your eyes." *Cf.* Upanishad. _____

The concentration of attention upon the coming trance induces that trance the quickest as a rule. _____

No sooner is the nervous energy of a plexus of central ganglia set free than at once it tends to discharge itself into some kind of action, of movement. Afferent; Efferent. _____

Every impression (संस्कार) has a motor tendency, which if not counteracted by other impressions, must fatally result in some action (संस्कारों से कर्म) _____

The *sense-knowledge* will tend to translate itself into विषय (subject matter) unless counteracted by the *living knowledge* of

consequences (cause and affect—fire, burning ; Snake, bite ; Gravitation, hurt). This knowledge of consequences may be dwelt upon by Instructors, but is thoroughly by acquired experience. Outside authority (is) of very little good.———

A person imbued with a living knowledge of such invariable relation of *cause and effect* as operating in daily conduct (शम दम आदि साधन सम्पन्न) is in a fit frame of unwavering mind to apply himself to the study of Universal Truth (Vedanta).

When God-consciousness comes, then is acquired true Purity ; perfect sinlessness
چو آب آمد تیمم برخاست-

As to how साक्षात्कार (Self-realization) is gained, continuous impressions as to Truth, naturally result in ब्रह्मनिष्ठा.

Whenever the Knowledge-impression is clear and strong, we cannot help साक्षात्कार (Self-realization) except if the *body is sick, or sense-objects retain their distracting force.*

For a beginner, health of body and mind need to be more emphasized. But in advanced

cases the *knowledge* ज्ञान ought to be rendered really clear and strong, everything else will follow suit.

In *post-hypnotic* suggestion the memory of the previous impressions is not necessary.

Why should the lack of memory of previous incarnations be urged as an objection against Reincarnation ?

The basis, field and plane of engagement of the mental forces is clearly revealed in the *Suggestible—Subjective self*.

It is nothing more than माया, अज्ञान, प्रकृति, प्रधान being जड़ moved by the suggesting चेतन.

साक्षात्कार = This प्रधान or कारण शरीर disappearing in Will or चेतन Consciousness.

In Hypnosis the wakeful forces are inhibited, new forces being set to work through suggestion.

Hypnosis (मिथ्या ज्ञान) = building the कारण शरीर, प्रकृतिलय.

साक्षात्कार (Self-realization) = destroying the कारण शरीर. Waking up उद्बोधन.

Hypnosis (मिथ्या ज्ञान) = shuts off objective mind (or intellection.)

साक्षात्कार = assimilates and digests it.

Hypnosis = *sub*-consciousness.

साक्षात्कार = *hyper*-consciousness.

Hypnosis = passive.

साक्षात्कार = active.

Hypnosis = inhibits the inhibitory nerve-centres (cortical ganglion cells).

साक्षात्कार = discriminates and vivifies those cells.

Hypnosis = *solid*.

साक्षात्कार = *gaseous*, objective mind = liquid.

Hypnosis = loss of memory : limitation : dependence :

साक्षात्कार = त्रिकाल दर्शी, चिदानन्द—freedom.

So called *hypnosis* (वार) *chaos* ; falling from its complex bondage of संसार into more simple.

साक्षात्कार (पार) = *order*, freedom from bondage by crossing the संसार समुद्र.

Dissociation is the secret of hypnosis and amnesia is the ripe fruit.

When the hypnosis is deep, it is known as Somnambulism.

Incomplete Hypnosis is accompanied by

a greater or lesser degree of memory (*alert state*) being known as the *Mnesic* state.

Complete Hypnosis is with no memory, the *Amnesic* state (*deep* state).

The heart of the problem of Hypnosis lies not in *Consciousness* but in *Will*.

THE WORLD MY OWN IDEA.

The idea of a movement, called up in a subject in or out of hypnosis, has a tendency to induce the movement.

But in waking life this idea is neutralized by other ideas.

Materializing idea = attention.

Psychologically speaking what we mean by *attention* is the *power of fixing certain ideas in the mind and of working with them*.

Attention may be *reflex* or spontaneous (though only apparently).

In hypnosis the *spontaneous attention* is altered, while *reflex attention* is undisturbed, and it is through this last that a suggested idea, the choice of which has not, however, been left to the subject, comes into prominence.

"In normal consciousness every formulated idea is questioned by mind. After being perceived by the *cortical centres*, the impression extends to the cells of the adjacent convolutions."

Cortical centres are, then, the battle-field of various ideas.

The Hypnotizing Process is like breaking into a *fort*. We distract and divide the mental forces already operating in the mind and then let in the *strong* suggestion to occupy the citadel. The strongest will survive. This struggle is continuously going on just as the struggle between bacilli and bacteria and the outside microbe-germs.

As when the garrison is awake, the besieger succeeds in as much as he is indirect, ciroumspecting and dodgeful.

So, in wakefulness the suggestion succeeds inversely as its directness.

On the other hand, in abnormal suggestibility the garrison being asleep, the success is directly proportional to the plainness and preciseness of the suggestion. Enter quick, prompt!

Abnormal S, d = direct suggestion.

Normal S₁, i = Indirect suggestion.

$$S = \frac{d}{i}; S^1 = \frac{i}{d}; \frac{S^1}{S} = \frac{i^2}{d^2}$$

If we put $i = 1$, we have $S_1 : S = 1 : d^2$, i , e., as we retreat from the normal state and advance into the abnormal suggestibility, the efficacy or the force of direct suggestion increases as the square of its *magnitude* increasing faster than the magnitude of advance into the state of abnormal suggestibility etc., etc.

Let other folks (नानक etc.) spend thousands of years at भजन, but one day of a man of true *knowledge* at God-consciousness like Rama or Shankar counts by far the much more. The *arrow-shooting* of Indians is a very effective practice displaying *physical* strength, but *gun-fire* defeats arrow-hunting in as much as it combines physical strength with *wisdom*.

It is truly amusing to see how people concede the main substance to their opponents and still cling to the empty shell of their own creeds.

THE WAY OF EXPRESSION.

Cf. "Your daughter is just a "गौ" and
"Your daughter is a दग्गी.

Even the *most favourite prejudice* of Patriotism must be abdicated in favour of *all-love*.

Christ was not a Patriot. Buddha or Nanak were not Patriots.

As Ramakrishna realized his unity with woman-kind, even so have we to feel our oneness with the Englishmen, Christians, or thieves.

Always defend, defend the enemy.

One in the battle-field must suffer, so, one in spiritual antagonism must remain invalid and in pain.

The fall of a family-man is to sensuous life and that of a God-man is to *Patriotism*.

When the body is sick—in struggle—take care to keep at least the mind in perfect health. Rather, the more should you in such a case try to keep the mind entirely

above *struggle-consciousness*. As you are such,
O Body, I have nothing more to do with you
(शिवोऽहं).

Gnani alone is Beautiful.

To fall down on the way is death. . .

To fall down at *home* is rest and life, and

To enjoy physical or intellectual beauty
is falling down on the wayside.

The *beauteous* are *lovely flowers*
unconscious of the real beauty of self.

Sophomore aired some rather atheistical
views before Prof. James of Harvard.

Prof. "You are a *free thinker*, I perceive.
You believe in nothing. "

Sophomore. "I only believe—Law—what
I can understand. "

Prof. "It comes to the same thing, I
suppose. "

शम=repression of the mind by keeping it
all the time on श्रवण, मनन, निदिध्यासन.

दम=employing the इन्द्रियाणि (senses) on
श्रवण, मनन, निदिध्यासन.

तिर्तिक्षा=lit, the desire to leave.

समाधान=*restoration* (recovery) of the

mind to God-consciousness after its inadvertently wandering off.

उपरति= a condition not related to or depending on external world, to supply from within what is missing without. To keep the oil burning.

The elephant is constantly surprised and killed by hunters while in a state of stupefaction, caused by the pleasure the animal derives from *rubbing its forehead against the pine tree*.

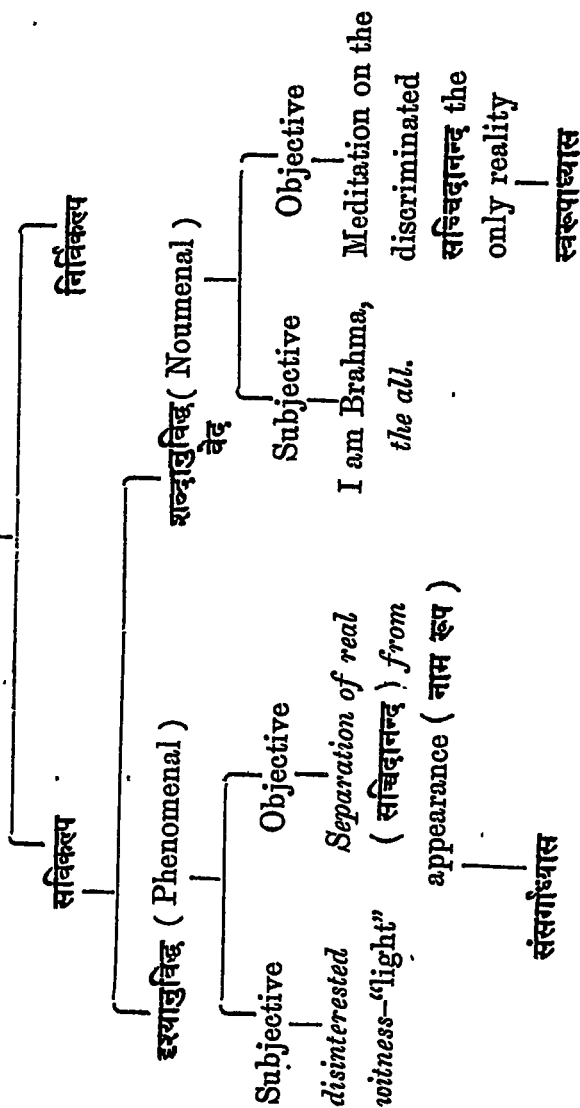
Through worldly planning, waste-time considerations, to think of achieving the goal, is like trying to cross *a river on an alligator thinking it to be a log of wood*.

Raja=one who *pleases the most*, from *Raj*, to please. A king was expected to be the servant.

"If the supreme Truth remains unknown, the study of the Scriptures is fruitless; even if the supreme Truth is known, the study of Scriptures is useless."

वाक्य सुधा

ससाधि



(Sifting, rejecting, retaining)

In Gita, Yoga = Physical training.

Sankhya = Speculative philosophy.

“If a wise man loses his aim and becomes even slightly diverted, then his mind tends to fall away from the right direction *like a playing ball carelessly dropped on a flight of steps.*”

“Until the *Avarana-Sakti* ceases completely, the conquest of the *Vikshepa-Sakti* is impossible.

From its inherent nature the former is destroyed when *आत्मा* is distinguished from *anatma* (*अनात्मा*) as milk from water through *Mahavakya.*”

Thoroughly centred in the true Atman, giving up all idea of self as indentical with body, mind etc., regard the latter as no more than broken earthen-pots (through want of interest in them).

Having attained the Self-knowledge, abandon this *Upadhi* (body). It is not to be thought of again, the recollection of what is vomited is only calculated to disgust.

“Want of inquiry into the past, absence of speculation about the future, and indifference as to the present are the characteristics of a *Jivan Mukta*.”

As the tendancy of the most lustful man ceases before his mother, so the *vāsana* of the wise ceases on knowing Brahma, the Perfect Bliss.

When we push back the water, we swim forward. Just so, when we renounce, throw back the things (वासना), we advance ahead.

TO THE NOMINALISTS.

“If relations are mere product of mind, all knowledge being a knowledge of *relations*, knowledge becomes impossible.”

We might address in the same way anything else, an atom of hydrogen, a grain of sand as well as the Sun, the action of a tiny speck of irritable protoplasm as well as the soul of man.

A (Subject), B (Object)

A thing-in-itself, being like A or B, a

mere point, would be tantamount to non-existence.

A B = — B A will admit of two stand-points.

B A representing subjectivity,
and A B „ objectivity.

One and the same reality appearing on the one hand as subject and on the other as object.

There is no existence which by the same actions would not develop always the same result.

It is this sameness alone that constitutes the intrinsic necessity and universality of all formal laws of thought, called Reason.

This formal feature of existence, which is at the bottom of all natural law by making the same conditions produce the same results, is the source of the Cosmic order. It is Lao-Taze's *Tao*, the *Amitabha* of the Buddhists, the Christian Logos that was in the beginning and has become flesh in the Son of Man. If anything is supernatural, it alone is worthy of name.

There are philosophers who show great

grief if all those features which appear to their conception unexplainable, are not ascribed to some *transcendental entity*, a thing-in-itself or a God.

And if a philosophy denies the existence of their supposed cement to combine the *dissecta membra* of their world-conception, it is generally declared to lead straight on to *Nihilism*—not because the world itself, but because their world system would thereby be annihilated.

Blasphemy=not to be exact, not to speak the truth with mathematical accuracy.

Things are not separate things in the sense of isolated, absolute or abstract beings, although we may speak of them as such *for our ephemeral purposes*.

Is Reality unknowable ? No. It is the very material on which and with which our cognition is written.

It is both the slate and the slate-pencil which in their inter-action produce the writing.

“Parallelism of subjectivity and objectivity” misnomer. Because there are no two things parallel but two *sides of a curve* disparate and analogous.

Vedanta furnishes a correct world-picture that will serve the *sailors on the ocean of life* as a reliable chart for orientation and as a mariner’s compass for a guide.

Although the relation between circumference and diametre cannot be exactly expressed in arithmetical figures, but for that reason the relation itself is definite and rational. We can construct it geometrically and its actuality is traceable in the mathematical relations, e. g., of the starry heaven’s for the calculation of which the No. ‘ π ’ is indispensable.

Is Reality like $\sqrt{-2}$ a *surd*, (irrational), remaining deaf to our questions?

No. But even *surd* is not absurd.

“*Positivism*: does not know the Unknowable, but it recognises its existence. This is the highest philosophy. To go *beyond*

is chimerical, not to go so far is to miss the mark."

∴ *Causation* is transformation and *Causality* is the formula under which we comprehend the changes of matter and energy that take place.

The problem of the *a priori* reasoning is the question,

"Why can we know certain things before we have tested them by experiment?"

We call certain properties of facts, Matter, and others force. When we say that, we do not know certain phenomena; we mean that we have not as yet succeeded in placing them properly in that system of thought-symbols of which our mind consists.

It does not commit us to a belief in anything intrinsically unknowable, which is always the confession of *philosophical insolvency*.

Far from being foreign of incomprehensible it forms the very essence of our knowledge and existence.

Says Du-Bois-Reymond, "If only one single brain-atom could be moved by thought, one-millionth fraction of a millimetre from the path prescribed by the laws of mechanics, the whole world-formula would cease to have meaning."

Here the mistake is in regarding thought as different from mechanical brain-motion.

The Rule of Three in Philosophy:

(Clifford, precursor of Schopenhauer)

"As the physical configuration of my cerebral image of the object,

Is to the physical configuration of the object,

So is my perception of the object,

To the thing in itself (will)"

In other words:—

As brain structure : the analogous idea,
so object : the innermost nature of object.

Or cerebral activity : my mind, so is
material-object : soul of object.

This conception, which is a consistent Monism, recognises the spirituality of all

existence, but it excludes the possibility of ghosts.

It is the macrocosm in whose image the microcosm has been created.

But thou,

“Examine thou, thy own self well,
Whether thou art kernel or art shell.”

Kant about Time, Space, and Causality makes a *great* mistake—*great* in the best sense of the word. A *grand* mistake.

What are ideas ?

Pure forms, नाम or रूप ।

Form-in-itself=idea.

Cognition is possible only by *limiting* the attention to a special point.

Every sense-organ is an organ of abstraction.

The idea of the Unknowable is like the horizon—an optical illusion. The more we advance, the farther it recedes, yet it can never debar us from further progress.

Man's knowledge has value as well as information concerning the facts he has to deal with and the infinitude of the unknown which he will never face, is of no consequence whatever.

Suppose a man is to buy a farm. Shall we discourage him by saying: "The whole amount of soil on surface of the Earth and on another planet is infinite and your tiny means are of no avail?"

God is the most familiar of all facts—the Self. All *knowledge* aiming at reaching the Unknown from the known, dispels माया, proceeding from the starting point of आत्मन—which is the postulate and axiom of existence.

Perfect knowledge is that where *universal unity* is established in the Atman.

Cognition is that mental process through which we grasp the *sameness* of several phenomena. When Newton comprised the motion of the moon and the fall of a stone into one common formula, we were put in possession of a comprehension and explanation of these phenomena. This formula we

call gravitation and not that gravitation is an unknown thing in itself.

This *sameness—Unity*—instead of calling it gravity, let us call it God.

FAITH AND REASON.

This Unity is an *article of faith* in as much as it is an axiom and postulate of our innermost being.

We may have practically verified it only in a limited number of cases, but happy are they who see it in all concerns of life.

We verify the relation between hyperbola and asymptote upto a certain point, but for the rest we *know for certain* (believe?) that the *same* relation subsists.

Having determined Self to be the substratum of the Universe, let us not put further questions as to the why and where of Atman: Having determined the centre of the circle we should not ask:

"Where is the middle of the centre?"

To be modest in our pretensions is often to make a kind of merit of our very ignorance.

Says David Hume : "This sceptical doubt both with respect to reason and the senses, is a malady."

Reason = systematized experience, not a faculty, but a method.

The most penetrating thinker (like Agassiz) may err in his solution of the burning question of his day, while less able minds may hit the truth, which may sometimes happen, because they are less bewildered by the knowledge of too much trivial detail.

Atoms, according to Thomson and Tail, are units of rotating motions, or whirls. (Boscovich, Leibnitz monads).

According to the law expressed in Mendeljeff's series, the chemical elements are various forms of the same substance.

{ Juxtaposition of parts = Space
 { Succession of events = Time

Thus transformations of *form* constitute all the phenomenal existence.

Form is the condition of law in the

objective nature, and of comprehension in the subjective mind. —————

True *knowledge* is simply the *description* of facts as they are, and no attempt to explain them through theories and hypothesis. Facts, when described accurately, explain themselves.

A *disinterested witness*, spirit, is the only proper attitude for a philosopher.

—————

Mythologies are scaffolds often serviceable but to be *carefully* torn down after they have served their purpose. Gaps in Science filled by imagination.

—————

Positive Ethics is simply that deportment which is suggested by a comprehension of the facts themselves.

—————

Reason is in *the province* of *thought* that same intrinsic necessity and harmony which in objective existence is the condition of the cosmic order (Law).

—————

The world process may be summed up

in "the simultaneous production of *thesis*, *antithesis*, and then their *synthesis*."

Correlative of *plurality* and *form* minus conception is Atman, Brahman.

Memory is not the *effect* of a transcendental self-hood but the cause, (preservation of cereberal structure).

"The wind blows."

Does it mean that wind is an intelligent doer ?

PURE FORM.

Reason.

Can it not go "beyond the horizon of our senses ?"

Leverrier, even before Galle, directed his telescope to the place where the planet had been *calculated* to be.

The only begotten son of God is Logos (Greek); *Idea*, Reason (Latin). Pure Form, माया.

Perfection of Reason brings us back to

the *very origin* of all through feeling and intellect both.

शेष (serpent) takes its own tail in the mouth.

TO THE MODERN PSYCHO-PHYSIOLOGIST AS TO
HIS THEORY OF UNCONSCIOUS CEREBRATION.

A mere modification in brain, left behind as a trace, cannot possibly explain memory, recollection, the fact of referring a particular bit of experience to an experience felt before.

Again,

It is not retention or reproduction, but it is the *recognition* element (प्रत्यभिज्ञानम्) that constitutes the *essentia* of memory. The rose of to-day reminds me of the rose of yesterday, of the *same* rose (?) seen the day-before-yesterday.

Now, the image of the rose may be retained, may even be reproduced, but if it is not *recognised* as having happened in my past, there can be no recollection ; in short without *recognition* (unity-feeling), there can be no memory.

As Prof. James puts it " The gutter is worn deeper by each successive shower but

not for that reason brought into contact with previous showers."

Can the theory of *anatmanvad* (Unconscious cerebration) offer the faintest suggestion as to how the element of (प्रत्यभिज्ञानम्)—*recognition*—is brought about?

What is that something added to the unconscious physiological trace or nerve-modification that effects a conscious recognition?

Furthermore:

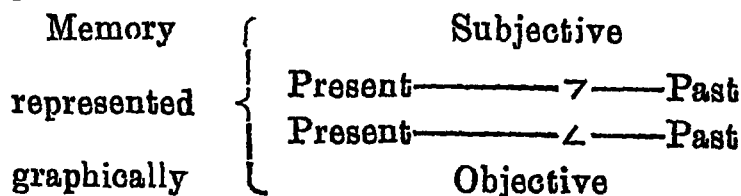
How shall we explain on the theory of unconscious physiological nerve-registration, that the original, the primitive sense-experience, as well as each subsequent revival, can be referred to as distinct psychical facts?

The remembered experience leaves its own individual trace, then a trace of its being a copy of the former original impression and also a trace of its being a member in a series of similar traces, each trace being both a copy of one another and a copy of the original impression. How this is done is a mystery.

The difficulties of Unconscious Cerebration theory increase still more if we consider

the inadequateness of the account of memory as given by psychologists.

Psychologically speaking, when we remember anything we *have not* a *reproduction of some past experience*, but an *actual present experience with quality of pastness about it*. I remember the rose I saw and smelled the day before ; what I have here is simply a present experience in the moment content of consciousness, and this experience is projected into the *past of my subjective time*. The image of the rose I have, now turns out to be a rose of yesterday, and the yesterday itself is a part in the content of the *present moment consciousness*, in other words, my present experience is projected into my present subjective yesterday. The present image is the primary fact, and the projection of it into the past is but a secondary effect. Subjectively considered *memory* is the *reproduction of the present into the past*.



The stream of sub-waking consciousness is wider than that of waking consciousness, so that the submerged sub-waking self knows the life of the upper, waking self; but the latter does not know the former.

An *abstract general* idea in the consciousness of the *waking self* has a *particular idea* as its basis in the *sub-waking self*.

Thus is settled the quarrel between nominalists and conceptualists.

Hegelian *flux* and fallacy, committed by great philosophers including James, confounds the time *moment* with the *moment* of *consciousness*. Whereas the time moment is in continuous flux, the moment of consciousness need not be. Cf. ~~دوام~~ & ~~عمر~~. Consciousness:—According to W. James, each succeeding *thought-wave* inherits all about its predecessors—thoughts. Hence the synthesis in thought.

Self-consciousness:—Granting that the consciousness of other thoughts or things is possessed by a passing thought by heritance.

Self-consciousness (*personality*) can

simultaneously be had by the thought-wave as reflected from Atman according to Rama.

- I. Desultory consciousness.
- II. Synthetic consciousness.
- III. Recognitive consciousness.
- IV. Desultory self-consciousness.
- V. Synthetic self-consciousness.
- VI. The eternal moment of
self-consciousness.

It is desirable not to *cool down* the head but to *warm* it up in order to make it discerning and active.

The chilling influences contract the association fibres that connect groups into systems, communities, clusters, and constellations. The fine process of the nerve-cells, the *dendrons*, or the *terminal arborization*, or the collaterals, that touch these dendrons, thus forming the elementary group, retract and cease to come in contact.

Such dis-aggregation is not organic but functional in the beginning; it is physiological and not anatomical.

Hypnoidization:—Singing or chanting, afterwards relating the thoughts that passed in heart during music.

कारण उपाधि Subconscious self.

Show hesitation and it will show fight ; command authoritatively, and it will obey slavishly.

Intensity of personality is in inverse proportion to the number of aggregated men.

जिज्ञासा (उत्कृष्ट) a great factor in realizing anything. Even the शब्द प्रमाण "पुत्रस्ते जातः" throws into the shade (oblivion) all the प्रत्यक्ष objects. अथा तो ब्रह्म जिज्ञासा.

Unrighteous thoughts and actions dis-aggregate the consciousness, and diffusion of pursuits brings about the similar disastrous dis-aggregation resulting in lunacy, confusion, weakness, and failure.

Within the limits of law alone lies liberty.

line of least resistance.

To save from dis-aggregation,

Even Prarabdha Karmani (प्रारब्ध कर्माणि) can be destroyed by Asampragya Samadhi

(असम्प्रज्ञात् समाधि), though not through simple ज्ञानम्: So says Vigyana Bhikshu in Yoga Vartika and (Yogasar Sangraha).

According to Rama also the psychology of कारण शरीर is changeable through special somnambulism.

To leave प्रारब्ध alone is burning the carcase and to burn प्रारब्ध is healthy cremation.

Forced respect (and honour) we cannot pay to Brahmins or anybody.

How can we look up to a thing when it is below us ?

The rising sun and sunset for contemplation.

1. If man were not suggestible (docile), no education could be possible.

2. The stiff arm of the psychologist induces catalepsy.

3. Cholera etc., caught by the sight.

4. Why not the Sun impart the Sun-spirit ?

मनसोऽभ्युदयो नाशो मनो नाशो महोदयः ।

The rise of the Mind is its death and its destruction is its rise.

ज्ञानतोऽज्ञानतोवापि यत्किञ्चित् कुरुते नरः ।
 तत् सर्वं भगवानेव कुरुते योगमायया ॥ or
 नाहं कर्त्ता सर्वमेतद्ब्रह्मैव कुरुते तथा ।
 एतद्ब्रह्मार्पणम् प्रोक्तमृषिभिस्तत्त्वदर्शिभिः ॥

What a man does, either knowingly or unknowingly, is done by God through His Yog-Maya.

I am not the doer, all this is done by Brahma—is called Brahmarpanam by the Rishis acquainted with Truth.

पूर्वाभ्यास बलात् कार्यो न लौक्यो न च वैदिकः ।
 अपुरण्यपापः सर्वात्मा जीवन्मुक्तः स उच्यते ॥
 लौक्यो = social. वैदिकः = religious.

He ought to do only such actions as are due to his former habits.

Critics and fault-finders make their appearance only when in our heart of hearts we have run against the *law of harmony*.

Critics and fault-finders are like the *sand* and *ashes* meant to cleanse and purify you.

Without कर्मकाण्ड there can be no ज्ञान = without physical activity (exercise of motor muscles), there can be no realization of अहं ब्रह्मास्मि.

This ज्ञान is the normal, natural condition of the mind in a healthy, vigorous state.

SOCIETY OR SOLITUDE ?

Our safety is in the skill with which we keep the diagonal line. Solitude is impracticable and society fatal. We must keep our head in the one and our hands in the other. Keep your independence, yet do not lose your sympathy.

Says Montesquieu :

“Countries are well cultivated not as they are fertile, but as they are free.” And the remark holds not less but more true of the culture of men than of the tillage of land.

“It is too late to be studying Hebrew (Sanskrit); it is more important to understand even the slang of to-day.”

(Thoreau).

Apparent contradictions in *Bhṅwad Gita*.

I. XV, 6 ; IV, 8.

(a) यद्गत्वा न निवर्तन्ते तद्धाम परमम् मम ।

(b) सम्भवामि युगे युगे

II. VII. 16-18.

(i) (a) चतुर्विधा भजन्ते माम् etc.

ज्ञानी त्वात्मैव मे मतम्

(b) VI., 46 Yogi exalted above all.

(ii) a. IV, 38.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योग संसिद्धः कालेनारमनि विन्दति ॥

There is in this world no means of sanctification like knowledge and that one perfected by devotion finds in one's self in time.

In *Aitareya Brahman*, the glory of the Sama is declared to be higher than that of the *Rik*.

In the *Chhandogya Upanishad*, the same is said to be the essence of the *Rik*.

Shankar declares the Sama as more weighty.

Gita speaks the same way.

Now *Manu*, IV, 123-124 declares the sound of Sama-Veda unholy.

Apastamba Dharma-Sutra groups the Sama-sound with the noises of dogs and asses.

Gita refers to the duties of Caste depending upon inner qualities.

Apastamba and *Manu* inculcate the *prerogatives* of Caste expressly depending on heredity.

Mark the difference of stress on *duty* and *prerogative*.

SAVING ADVICE.

Whatever happens, O man of God, trace its ultimate cause in your own self, instead of wasting your time and energy in criticising others for it.

Raise yourself to Godhead and the whole chain of causation in the universe becomes immediately subservient to you.

The matters seemed to go amiss only when you were "centre out."

There is but one Reality. You might observe how the wave has broadened at some distance from you and how it is working in others (to read the properties of things), but bear always in mind that it originated from you and none else.

If the evil-counsellors seemingly are to blame, why did you draw them to you by developing lower affinity ?

If others begin to judge your companions before you in regard to the matters concerning you, take their words as coming from the dupes of foreign historians writing about the *motives* of ancient Hindus in a learned style.

You know better than any adviser. Of what use is your Vedantic wisdom, if you are to be guided by the worldly wise?

Remember, you alone are to blame for what transpires around you.

Correct yourself first and all else will become corrected or corrigible. Never otherwise. Let the order for correction to the environments go through the *right channel, i.e.*, with the royal seal of your true *redeemed* Godhead. OM!

Anything that a magistrate wants to carry out on personal authority—not as the bench's order—will be mischief-breeder, but even a constable, with the uniform on, can seize any official. —————

Does it mean self-condemnation?

No. Because Rama does not want you to dwell upon any sin of omission or commission (any details); but Rama wants you to lash up the *lazy-consciousness* to Godhead. As to any sin of omission or commission, apart from the flagging of truth-consciousness, there is none. *The very same conduct* brings glory now, and disgrace at other times, matters very little in itself.

ORGANIZATION.

Your league should be with Truth alone. Even if you are obliged to stand alone, live with Truth, die in Truth. If on the ethereal heights of Truth-living, thou art left alone, the Sun of Righteousness should be companion enough for you. Comrades will begin to pour in by taking the living suggestion from you. That organization will be natural. Don't run after organising.

I do not want to produce any converts, I simply live the Truth.

Truth requires no defence and defenders. Does the sunlight require any apostles and messengers?

I don't spread the truth, the Truth speeds through me.

If the people of India all forsake me, what care I? I am the Truth.

Jesus, his own people forsook him, rejected him, what of that then?

Other nations, who were his spiritual neighbours, took him up.

If the past and present generations cast me out, all future is mine, as sure as the Sun must rise to-morrow. Every new discovery of Truth always starts with a minority of one.

Do the Vedanta-texts say the same things? Did Shams-i-Tabrez sing the same melody? Did the strong Gopal Singh and sweet Bullashah of the Punjab chant the same hymn? Did Christ babble the same Truth? That is nothing to me. Let millions of people before me have seen the same moon, my 'Id comes when I see her.

Shanker's great mistake was that he did hide his light beneath a bushel. Why waste

his time in torturing the old texts to squeeze out the Truth which was to him a matter of personal realization, than which there can be no higher authority? Others came, they took the same helpless words and forced out meanings of their own from the very same texts. All along the dreadful error was to invert the natural order, the living Self was made a slave to the ghosts of old books.

Dear, you may not relish these ideas, but remember it is unmixed love that speaks.

“याद आयगी तुम्हें मेरी वफा मेरे बाद”

Does a simple mathematical truth, say, “any two angles of a triangle are together less than two right angles” gain a whit in weight if Christ, Mohammed, Buddha, Zoroaster, Vedas and all come and bear testimony to it.

Confound not “Truth” which is defined as the same yesterday, to-day, and for ever with a *particular occurrence*.

Truth is to be known and not *believed* on authority.

The Law of Gravitation we *know*

ourselves and we do not *believe* in it on the authority of Newton.

Chemical Truths, unless we know them directly through experiments, it is sinful crushing of the intellect to stuff the brain by *belief* in them.

Is it not a pity that the world has had to pick up religion in haphazard way from the gutters of choking theology?

It is time to make a SCIENCE OF RELIGION, Come, have it, this is what Rama calls *Practical Vedanta*.

Let us use the Prophets and Scriptures instead of being used by them.

The Laws are for man, man is not for Laws.

Does Vedanta stand in need of proof and argumentation? Why? Mere enunciation of it in the proper form is proof incontrovertible.

Socrates drank the cup of poison cheerfully and became immortal. Jesus calmly suffered death and became a Saviour.

Looking straight means looking at

persons as we look at trees and rivers fearlessly projecting no personality in them as a child fearlessly seeing his own Self and no stranger.

Who has life ?

Who can die at any instant for Truth ?

Do not take up the "wood, hay, or stubble" of the old which has been *tried in the fire and found wanting*.

Twelve hundred patriots being slain, the people woke in France.

VEDANTA IN PRACTICE. THE ANCIENT GREEKS.

In the act of self-sacrifice for promoting the interests of the State, every citizen became conscious of spiritual freedom, and, as it were, realized his "True Self."

As Thucydides says of the citizens of ancient Athens, "*their bodies they devote to their country, as though they belonged to other men : their true self is their mind which is most truly their own when employed in her service.*"

DARWIN'S GOSPEL OF EVOLUTION.

"Marry, multiply, let the strongest live, and the weakest die."

Do not look for "Respectable following."

The say : "Such and such a companion of yours is good for nothing."

Rama: Even a nothing (cypher) increases the value of a figure ten times being placed on the *right* side.

Thus even the lower class of people as followers increase the power of a sect.

Dear would-be Teachers and Reformers :
Waste no time with the high officials who have sold their liberty for a hundred to a thousand rupees a month, whose energy is sucked by the Government, whose vitality is sapped by the routine-work (*an orange all sucked*). What can you get from the vile remnant of meatless bones, chewed dry, and thrown away by foreigners? Worshipful and honourable *Thakurs of stone*, whose very honour consists in their slavery.

Wanted Reformers.

Not of others but of themselves.

Who have won.

Not university distinction but victory over self.

Age : The youth of zeal.

Pay : Infinite peace of mind.

Apply sharp with no begging solicitations but commanding decision to the director of the universe, your own Self.

To Reformers.

The *root* of the tree of nationality are women, children, and *shudras*. The so-called higher classes are only the *fruit*. Neglect the root and you deprive yourself of everything.

Your personality might be exalted through rich men, but Truth will advance through poor people. जड़ को पानी दो ।

Seek the poor ; and as to the rich let them follow the *line of least resistance*.

When great ideas have once been born into the world and formulated, they may be misrepresented, thwarted, or even defeated

and made to retire for a time into the background, but they are destined not to perish and they continue to live a life of their own till in the fulness of time the advance of human thought and morality reaches a stage of evolution, when it becomes possible to realize them in the social order.

Call my thoughts Utopian, but they are Truth. Truth crushed to earth shall rise again. The eternal years of God are hers. *This is true fiery lava gushing out or spouting from the volcano of human breast.*

An idea which is used as a weapon of controversy is on the way to lose its universality and to be turned into a half-truth.

Each man must find the truth for himself.

The so-called (wordly) *wisdom*.

Excuses of *Ignorance*.

Spiritual beauty is the *Universal congeuror*.

دل بہ دست آور کہ حج اکبرست

از هزاران کعبه یک دل بهتراست

All hearts are precious. The fools of reformers care only for the *silver ring* of intellect in which that diamond is set. He turns out to be a Prophet who picks up hearts and values all hearts alike. Hearts are the *reality*. Care not in the least about the shadows of forms. Only fools talk about the bigness of shadows and are drawn towards them. Heart, heart is the reality. Do not be misled by the outward grandeur. If you have gained one heart and turned away a hundred Appearances, you are a gainer.

The way to win (heart) is to give (heart). Remember that all appetites are limited. All hungers can be appeased. No *चत्सु* (ambition) is infinite. All ambition can terminate. All desiring can be satisfied. Be not unbalanced at the demands of your neighbours.

Give them as far as you can and naturally all that they have will be laid at your feet. Love conquers all.

When your neighbour makes a mistake encroaching on your comfort, it proceeded from ignorance. Enlighten him on the special *point*. Unbalanced fools on such occasions begin to disarm the faultless features of the erring neighbour.

You need only to remove the discordant element and not break the harmony of the well-proportioned compound.

Proceed on the axioms that all are godly and every one must behave as God if only you behave as God towards them.

Even conscious Politicism is the waste of time and energy on the surface. *Fever of Avidya*.

It is not any kind of food, say, nuts, fruits, curds, meats, etc., that are good or bad, dyspeptic or laxative etc., in themselves; it is the mixture with the stronger or weaker ingredients that causes the stomach to prolapse and hence all forms of dyspepsia.

So, it is not persons in themselves that

are good or bad, it is the inharmonious association that is to blame.

There is no fear of over-doing or under-doing where people go by *natural* impulses. Let the hearts beat and meet. When the electrified objects draw closer and closer, they naturally turn back to the normal position after once touching each other.

Let Truth gain such immense proportions for you, as before its magnitude all the appearances and vanity show of purses and persons may volatilize into evanescence. And when your identification with Truth is true and intense enough,

1. The shafts of malice shall not penetrate to you.
2. The rhinoceros shall find no point wherein to drive his horn.
3. The tiger shall find no room to fix his claws.
4. The sword shall find no place to thrust itself.
5. The cannon balls raining on your body shall not touch you.

OM !

नाम और रूप (names & forms) are not different. One cannot be without the other. One and the same from two stand-points.

Energy or Matter, if any, is God. The Law of preservation of Matter and Energy is essentially relative and its relative counterformula would be :

“All change is purely change of form, it is not a change of the innermost nature of reality.”

The terms ‘Matter’ and ‘Energy’ are abstractions which denote two general qualities, the identity of which can be traced in the various transformations of all phenomena. They represent the universal features of that which is real, not entities, no independent existences, not things-in-themselves.

National application. If we do not change the previous arrangement, it will change of itself with vengeance.

A perfect *Gnani* asks no question and not even does he (त्रिकाल दर्शी) think questions personal.

NOTE-BOOK No. 10.

Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

There are depths in man that go the length of the lowest Hell, as there are heights that reach the highest Heaven :—for are not both Heaven and Hell made out of him, made by him, everlasting Miracle and Mystery as he is. .

“ The whole history of religion since the beginning of the Christian era, combines to show that Christianity is a religion which can make men good, only if they are good already. ”

(Hegel)

FRUITS OF REALIZATION.

It was seen that they make shiploads of the pearls, diamonds, rubies, and gems that you shower along your way and never content go on making load and load, but somehow I am in love with Thee. I wish not to make shiploads nor even to load my pockets. Your suns and stars--the rain of your love-

sparks—your creations and lights—all these may be good for astronmers and scientists and other men to see and enjoy and for gods to rule and govern, but to me, O my Beloved, Thy presence, Thy sight, the possession of Thee is all.

I am not anxious to live, for these years you can give to some more monkeys to be men, but if Thou wishest me to live, I will live not to work but to keep gazing at Thee. The poor astronomer sees only stars, I see Thee—O source of infinite Beauty, Joy, and Love! To love is better than to live. To witness is better than to act. I will not be actor *then*, I will live and move in Thee.

To paint is one thing, and to know a tree is quite another. I may know a leaf and yet not paint it.

A man who cannot govern himself, cannot be free, since others must govern him. So, a nation that cannot govern herself cannot be independent.

The whole world dwells in the eyes, yet not a straw can stay on the eye.

The lamp is glorious, yet it is lit by *yourself*.

1. *Objects*, visible through *light* and *eyes*.

2. *Light*, visible through *eyes* alone.

3. Atman visible by itself.

काग (the crow) sees only the body ; हंस (goose) sees the मोती (pearl) Truth. आकाश (sky) is not disturbed by वायु (the air) ; so Atma (आत्मा) intact by मन स्पन्द (ripple of mind).

Om (ॐ) multiplied thousandfold when spoken not only through tongue but through ज्ञाने-हर मू.

Hard mountains and hard earth produce soft flowers, beautiful foliage ; why should not hard hearts and stone bosoms ?

We must distinguish between *causes* and *occasions*.

Stretch the old formula to cover the new thing.

Fear implies lack of faith. Fear invites danger. Fear is the most expensive guest to entertain. We invite what we fear.

Memory, like all other qualities of the mind, is moderated or regulated by a certain condition of the brain, but does not depend on any particular part of this organ.

A willing horse may be spurred into rebellion.

Castles *in the air* (हवाई घोड़े) are always necessary before we can have castles *on the ground*, before we can have castles in which to live.

The beautiful horns of cows and bulls terrify you, lest your bowels are torn. You always think of the poison of snake but not the beauty of its skin. You always dread lion's roar but never try to hear and enjoy the wild music of his thunder.

Is it not a diseased brain that makes you afraid of the walls and curtains and lamps and swords, antelope horns, the tiger faces, pictures of your friends and other sundry tapestries that adorn your drawing rooms? Can you not feel this world a state-hall set with trophies of your hunting excursions?

The morning breeze blows and is not anxious how many and what sort of flowers bloom, it only blows on everything and those buds that are full ripe to sprout, open their eyes.

But be what may, the whole affair borrows its grandeur from only *one reaction* of Chemistry.

It is only *one reaction of the heart* that brings about a happy revolution in the whole country.

The cock does not crow but the light of the Dawn makes him crow.

What is the motive force which drives your hand to wash your face or scratch your head or dress you up ?

Should the day of Truth not dawn in courtesy to your night of Ignorance ?

Is an infant less wonderful than a man ; an acorn less wonderful than an oak tree ; a cell, including potentially within itself all that it has to become hereafter, less

wonderful than all the moving creatures that have life ?
—————

Let the Sun and the Moon like humming bees play upon the lotus of your heart.

Dissolve the Sun in the sea of your mind.
—————

In midnight, look at the barn of stars, O Raj hans ! pearl thy favourite dish, thy golden beak picking up each and every star, afloat on the bosom of the Mansarovar of Infinity.
—————

The moment we come to love a thing, it no longer carries harm for us.
—————

The very fact of one's holding the thought of perfect health *sets into operation vital forces* which will in time be more or less productive of the effect—perfect health.
—————

With a mind at peace, and with a heart going out in love to all, go into the quiet of your own interior Self.
—————

Those who *desire one thing and expect*

another have a house divided against itself. They suffer.

Beauty and pleasure is an accidental or momentary coincidence of the universal and the particular, and an earnest of their complete reconciliation.

The mental attitude we take toward anything determines its effects upon us.

If we fear it, or if we antagonize it, the chances are that it will have detrimental or even disastrous effects upon us.

If we come into harmony with it by quietly recognizing and inwardly asserting our superiority over it, it will carry with it no injury for us.

Of itself it has no power, it has only the power you invest it with.

In one kingdom at least be a ruler,—the kingdom of your mind, and be it yours to dictate what shall and what shall not enter there.

The bodies of thousands to-day would be much better cared for if their owners gave them less *care* and *thought*. Those who

think the least of their bodies enjoy the best health.

As a man thinketh, so he is. Rise, then, and think with God.

In the sea of troubles and opposition, the man of divine knowledge can never sink, *as the Sun can never be drowned in darkness.*

The most dangerous of the three great enemies of reason and knowledge is not *malice*, but *ignorance*, or, perhaps, *indolence*.

How can the *disease of personality* be cured so long as relations, *plans*, and "doing good" and "accomplishing something" is there?

Let us have at least the dignity of trees and rivers.

Healthy life is impossible without a constant throwing off, of what has been exhausted, and scientific progress is impossible without our leaving behind those that came before us, even though they were giants in their days.

When God speaks to God, then God responds, and shows forth as God. But when devil speaks to devil, then devil responds, and the devil is always to pay.

The whole of his force is *wasted in the run* and *nothing is left for the leap*.

We are near awaking when we dream that we dream.

It is far more easy to ask for what is impossible than to do what is possible.

I hold it as a changeless law,
From which no soul can sway, or
swerve,

We have that in us which will draw
Whate'er we need or most deserve.

Health and strength will be your unquestioned portion, provided you pay more attention *to your internal* and consequently less *to the external* states with their supposed but unreal necessities.

"Take no thought about the body as to what ye shall eat, what ye shall drink, and what ye shall put on. Look at the lilies in the field...." This is to *live the life that tells*,

One need remain in no hell longer than he himself chooses to. One can rise to any heaven he himself chooses; and when he chooses so to rise, all the higher powers of the universe combine to help him heavenward.

Philosophy advances not so much by the answers given to difficult problems, as by the starting of new problems, and by asking questions which no one else would think of asking.

Ethics—Real morality implies a habitual temper of mind, which cannot be artificially produced by mere teaching.

"The whole history of religion since the beginning of the Christian era combines to show that Christianity is a religion which can make men good, only if they are good already." (Hegel)

"The objectivity of God has gone hand

in hand with the slavery and corruption of man."

Sin means misdirected energy.

Thou shalt be in league with the stones of the field, and the beasts of the forest shall be at peace with thee.

It was Virgil who, in describing the crew which in his mind would win the race, said of them,—They can, because they think they can.

Back of thy parents and grandparents lies The Great Eternal Will! That too is thine Inheritance,—strong, beautiful, divine, sure lever of success for one who tries.

Be yourself; don't class yourself among the *second-hand*, among the *they-say* people.

Don't give yourself over as an ingredient to the "Mush of Concession." Just be yourself. No courtesy to the "night of ignorance." Why should the world be so poor as to be all the time asking this and that of you? Your *living as God* is favour

enough upon the people. *Be God* and this is the highest boon you can confer upon mankind.

The one who *strives for effect* is always fooled more than he succeeds in fooling others.

A good book passes from reader to reader, circulating from mouth to mouth, and it *publishes itself*.

If I can lead anyone to the conscious realization of his own Divinity, dispel fear, inspire independence : I can then well afford to be careless as to whether the critics praise or whether they blame. If it is blame, then under these circumstances *it is as the cracking of a few dead sticks on the ground below, compared to the matchless music that the soft spring gale is breathing through the great pine forest.*

Don't you preach *dead Christ*. In his own words, let the dead bury their dead. Teach as did Jesus, the *Christ within*, the *living God*.

Some people complain of religion dying out. Religion dying out ? How can anything

die before it is really born ?

When you are in the arms of the bear, even though he is hugging you, look him in the face and laugh, and all the time keep your eye on God (bull). If you allow all of your attention to be given to the work of the bear, the bull may get entirely out of your sight.

Pleasures imply ease—ease of inertia, which must be overcome. Happiness, bliss embraces the ease of innate selflessness, which must be kept up.

In a museum there was a picture of *St. Michael with his foot on Satan's neck*. The richness of the picture is in large part due to the fiend's figure being there. The world is all the richer for having the *devil*, in it, so long as *we keep our foot upon his neck*

The soul grows in happiness just as the outward state grew more intolerable. *There is no other Emotion than religious emotion that can bring a man to this peculiar pass.*

Religion makes easy and felicitous what in any case is necessary, *i. e. Surrender* (त्याग)

Religion = "the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the Divine." (Prof. James).

Religion and Neurology: To the medical Materialist: The *liver* determines the dicta of the sturdy atheist as decisively as it does those of the devotee.

Scientific theories are organically conditioned just as much as religious emotions are. If by this or that medicine you claim to cure religio-mania, hence calling it a disease: I can cure all your scientific capacities by a drug; or we can cure a man of his life by some poisonous chemical. Would that prove that scientific acumen or life are diseases? No. Just as no medicines can make us scientists, so, no chemicals can give us the religious sense.

Worth measured by results : " What right have we to believe Nature under any obligations to do her work by means of complete minds only ? It is the work that is done, and the quality in the worker by which it was done, that is alone of moment ; and it may be no great matter from a cosmical stand-point if in other qualities of character, he was singularly defective." A tree is known by the fruits it bears. " By their fruits ye shall know them, not by their roots." " Not that which goes into but that which comes out of him." This is परसंवेद्य.

The स्वसंवेद्य element is, care not for the fruit, mind ye only the watering of the tree.

One can live only so long as one is intoxicated, drunk with life.

The best repentance is to be up and act for righteousness and forget that you ever had relations with sin. (Spinoza).

Evil is a disease, but worry over a disease is a worse disease.

Thy enemy would make thee believe, as soon as thou fallest into any fault that thou walkest in error, telling thee of thy misery and making a giant of it. O blessed soul, open thine eyes ; and shut the gate against these diabolical suggestions, trusting in the mercy divine. Would not he be a mere fool who running at tournament with others and falling in the best of the career should lie weeping on the ground and brooding over his fall ? Man, lose no time, get up and take the course again ; for to rise quickly and continue the race again is as good as having no fall at all.

Official moralists advise us never to relax our strenuousness. "Be vigilant day and night," they adjure us, "hold your passive tendencies in check ; shrink from no effort ; keep your will like a bow always bent ; all the time on the rack." The tense and voluntary attitude is bound to become a fever and torment. Their machinery refuses to run at all when the bearings are made so hot and the belts so tight. Under these

circumstances the way to success is by "surrender," rest, relaxation, abnegation, grace, faith.

The capacity or incapacity for it, is what divides the religious from the merely moralistic character.

The medico-materialistic explanation is that simple cerebral processes act more freely where they are left to act automatically by the shunting out of physiologically higher ones which seeking to regulate only succeed in inhibiting results.

Conversion : The word 'soul' need not be taken in the ontological sense. Buddhists or Humians might describe the same facts in the *phenomenal* terms. For them the soul is only a succession of *fields of Consciousness* : yet there is found in each field a part or subfield which figures as *focal* and contains the excitement and from which, as from a centre, the aim seems to be taken. Talking of this part we involuntarily apply words of perspective to distinguish it from the rest, words like "here," "this," "now," "mine,"

or "me"; and we ascribe to the other parts the positions "there", "then," "that," "his," or "thine," "it", "not me". But a "here" can change to a "there" and a "there" become a "here", and what was "mine" and what was "not mine" change their places.

Centre of gravity of man's thoughts varies according as his body of thoughts undergoes variations.

"One can see no farther into a generalization than just so far as one's previous acquaintance with particulars enables one to take it in." (Agassiz)

"Man's extremity is God's opportunity."
"Let one do all in one's power and one's nervous system will do the rest."

The hot place in a man's Consciousness, the group of ideas to which he devotes himself and from which he works, may be called the *Habitual Centre of his Personal Energy*. It makes a great difference whether

one set of his ideas or another be the centre of his energy. To say that a man is *converted*, means that religious ideas, previously *peripheral* in his consciousness, now take a central place and that religious aims form the habitual centre of his energy.

Up to what stage of spiritual development the spiritual excitement suffers a reaction ?

The degree of spiritual excitement can get at last so high and strong as to be sovereign.

If we should conceive, for example, that the human mind with its different possibilities of equilibrium, might be like a many-sided solid with different surfaces on which it could lie flat, we might liken mental revolutions to the spatial revolutions of such a body. As it is pried up, say by a lever, from a position in which it lies on surface A, for instance, it will linger for a time unstably half way up, and if the lever cease to wage it, it will tumble back or relapse under the continued pull of gravity. But if at last it rotate far

enough for its centre of gravity to pass beyond surface A altogether, the body will fall over on surface B, say, and abide there permanently. The pulls of gravity towards A have vanished and may now be disregarded. The polyhedron has become immune against farther attraction from their direction.

Prof. Starbuck expresses the radical destruction of old influences physiologically as a cutting off, of the connection between higher and lower cerebral centres. This condition is often reflected in experiences like the following :—

“Temptations from without, still assail me, but there is nothing *within* to respond to them.”

The Ego here is wholly identified with the higher centres whose quality of feeling is that of withinness.

Perfect conduct is a relation between three terms : the *actor*, the object *for which he acts*, and the *recipients of the action*. There must be harmony between the three; *intention*, *execution*, and *reception*.

One hears of the *mechanical equivalent of heat*. What we now need to discover in the social realm is the *moral equivalent of war*: something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible.

Carrying your life on the palm of the hand, making yourself the manure to the tree of nationality. Hard-hearted, hard-headed, hard-fisted.

An appeal to numbers has no logical force.

Religion is indeed a thing of the heart. But that which enters the heart must first be discerned by the intelligence to be *true*. It must be seen as having in its own nature a *right* to dominate feeling.

Creeds are the grammar of religion. Speech never proceeded from Grammar, but the reverse. As speech progresses and changes, from unknown causes, grammar must follow.

Grammar the grave of language.

Ordinary Philosophy is like a hound hunting his own trail. The more he hunts, the farther he has to go. We travel on a journey that was accomplished before we set out. The real end is gained when we *stay still*. (शान्ति).

Pleasure comes of the realization of desire, but the desire is primarily for some thing else than the pleasure. *The pleasure-seeker* is an abstraction. To such a one all pleasure must cease.

DYING TO LIVE.

In a world which is essentially spiritual, it is impossible to conceive that the essential law of spiritual life, should not be the truth that underlies, overreaches and interprets all other laws, and it is impossible to conceive that the existence of spiritual beings should be a means to an external end or a link, like the other links in the chain of causation. A party first truly shows itself to have won the

victory when it breaks up into two parties :—
thus giving a proof of vitality.

Subject = Observer's point of view.

As the intelligence can shift itself, as it were, to all sorts of points of view, it is one with all observers, it can further see things from the universal point of view. Especially does Science break away from personal subjectivity and see things as they are objectively.

Universality is readily confused with emptiness or passivity because it is freedom from all that is particular. In this sense it is sometimes said that true Science consists in silencing our own ideas that nature alone may speak. Nature, however, can speak only to an intelligence, and as an intelligence speaks in it. The aim of the relative discipline of Science is to free the subjective intelligence from all that separates it from the object; but if by that process thought were really made passive and empty, along with the partiality and one-sidedness of consciousness, consciousness itself would

disappear. The process of the liberation of thought from itself, therefore, is not the mere negation of thought ; it is the negation of thought and being alike *as separate from each other*, and the revelation of their implicit unity. Here is the mind made to *renounce its idols*.

VOICE-BUILDING EXERCISE.

1. Practise Glottis stroke exercise in the book.

2. Whisper the vowels :—a, e, i, o, u, ow, oy, each three times and then at once speak them sharply and loudly each three times.

3. Speak each of the above vowels sharply and loudly nine times.

4. Laugh them.

5. Sob „

6. Pant „

7. Sigh „

Now proceed with soft-tone exercise in the book.

Now, prolong softly without wavering each of the vowels.

Now while sounding the vowels, move

jaws from side to side as rapidly as possible.

Now proceed with swelling tone exercises in the book.

Now swell on each vowel.

„ „ vowels continuously.

EXERCISES IN INFLEXION.

Major rising,

Major falling,

Both,

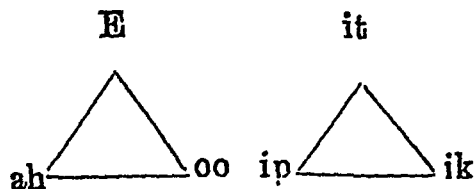
Minor rising followed by minor falling.

Minor rising „ „ major „

Major rising „ „ minor „

Circumflex rising and falling monotone.

All these to be exercised with the vowels,



Religion is decried as a relic of barbarism.

Now animals and barbarians also eat as we *do*.

Should we not say on that ground that Eating is a relic of Barbarism ?

Being shared by the Savage along with the Civilized, Religion is something which appeases the hunger and thirst of the Soul and is as essential as food for the body. The articles of food, the way of eating may be changed from time to time, but Eating itself can never be given up, nor can any one of the essentials in food be spared.

1. *Ques.*—What is the greatest riddle ?

Ans.—Life, for we all have to give it up.

2. *Ques.*—Safest Banks, best stock, most profitable share ?

Ans.—The farmer's earth banks, live stock and ploughshares.

3. *Ques.*—How can you always have what you please ?

Ans.—If you will be pleased with what you have.

4. *Ques.*—What is matter ?

Ans.—Never mind.

What is mind ? No matter

5. *Ques.*—What man is born with three hands ?

Ans.—The man who gets a right hand, a left hand and a little behind-hand.

6. *Ques.*—I tremble at each breath of air and yet can heaviest burdens bear ?

Ans.—Water.

7. *Ques.*—What does the worthy man think is more blessed to give than to receive ?

Ans.—Kicks, pills and advice.

8. *Ques.*—What common thing is very uncommon ?

Ans.—Common sense.

9. *Ques.*—Why are people very generous when they hear a sermon ?

Ans.—They give it all away.

10. *Ques.*—Which is the largest room in the world ?

Ans.—Room for improvement.

11. *Ques.*—What is it that a king can do and God cannot ?

Ans.—A King can banish or deport men of his subjects from his kingdom, God cannot.

12. *Ques.*—What does a man see every day and God never sees ?

Ans.—His equal.

13. *Ques.*—What is better than an *i dea* ?

Ans.—You dea.

14. *Ques.*—Why does a preacher have an easier time than a Doctor or lawyer ?

Ans.—Easier to preach than practice.

15. *Ques.*—What low-born, ill-bred fellow has noble blood in him ?

Ans.—A flea when it bites lords and ladies.

16. *Ques.*—An Englishman to Abraham Lincoln :—

What was your family coat of arms ?

Ans.—Shirt-sleeves.

17. *Ques.*—This side of the river is “the other side” ?

Ans.—That is one side, therefore, this is the other side.

18. *Ques.*—When is the new birth reliable?

Ans.—When the second birth precedes the first one.

19. *Ques.*—What did Adam first plant in the garden of Eden?

Ans.—His foot.

20. *Ques.*—Why are potatoes and corn like the Pharisees?

Ans.—They have eyes and see not, and ears and hear not.

21. *Ques.*—Zeno said, "Motion is impossible."

A body cannot move in the place where it is, for the place is no larger than the body; and it cannot move in another place, because it is not there.

Ans.—But it can move out of one place into another.

22. *Ques.*—A cat has nine tails.

Ans.—One cat (1) One tail
no cat (8) eight tails

therefore one cat

nine tails

Such is the lame logic of Nyayikas and other scholastic polemical philosophers of India and Europe.

23. *Ques.—Palindromes.*

(1) According to Sidney Smith, how did Adam introduce himself to Eve?

Madam, I'm Adam.

(2) Napoleon speaks of himself

"Able was I ere I saw Elba."

24. *Ques.—Squaring the circle.*

Ans.—

C	I	R	C	L	E
I	C	A	R	U	S
R	A	R	E	S	T
C	R	E	A	T	E
L	U	S	T	R	E
E	S	T	E	E	M

25. *Ques.—How can you get rid of callers who don't know when to go?*

Ans.—Do as Longfellow used to do; invite them out to see the view from the piazza, after which it is easier to go than to return to the house.

26. *Ques.*—A good-hearted man is more apt to become dissipated than a mean man, because——

Ans.—Sweet things spoil more easily than sour things; and warm things more easily than cold things.

27. *Ques.*—We say: "Strike while the iron is hot." But what did Cromwell say?

Ans.—Not only strike while the iron is hot, but make it hot by striking. Do'nt simply improve a chance when you have it, but make a chance.

28. *Ques.*—Why are newspapers reliable?

Ans.—They *lie*, then they *lie again*, or they *re lie*, and so are reliable.

29. *Ques.*—Variety is the spice of life. "What, then, is the food of life?"

Ans.—Uniformity, regularity, order.

30. *Ques.*—What poet does everybody want?

Ans.—Moore (more).

31. *Ques.*—What is the difference
between a soldier and a belle?

Ans.—The one faces the powder and
the other powders the face.

32. *Ques.*—What does everybody give
and few take?

Ans.—Advice.

33. *Ques.*—What gives a cold, cures the
cold and pays a doctor ?

Ans.—A draught.

34. Difference between a cat and a book ?

Ans.—The one has the *claws* at the
end of the paws ; the other
has the pause at the end of
the clause.

35. *Ques.*—I often murmur but never
weep ;

Always lie in bed, but never
sleep.

My mouth is larger than my
head,

And much discharges though
never fed ;

I have no feet, yet swifty run;

The more falls I get, move
faster on.

Ans.—River.

36. *Ques.*—When is it right to lie ?

Ans.—When you are in bed.

37. *Ques.*—Is life worth living ?

Ans.—It depends on the liver.

अहम् ब्रह्म परम धाम ।

ब्रह्मैवाहम् परम् पदम् ॥ भागवत्

That is the conclusion of Bhagvatam.

Rather, that is how Bhagvata concludes.

St. Augustine ! Well hast thou said,

That of our vices we can frame

A ladder, if we will but tread

Beneath our feet each deed of shame !

The responsibility of caring for himself
is a necessary factor in Man's Evolution.

That must not be too long delayed.

Isolation from the world (in Colleges) in order to prepare for the world's work is folly. You might as well take a boy out of the blacksmith's shop in order to teach him blacksmithing.

The hands that help are better far than the lips that pray.

The third generation of the Superior Class is always impotent under the present state of Civilization.

What the world calls success fevers and enfeebles.

Caste is a Chinese wall that shuts people in as well as out.

Revolution is a surgical operation that ever leaves the roots of the cancer untouched.

Every preacher who preaches hell (or Kali Yuga) is going straight to the hell he preaches.

HIGH PRESSURE CIVILIZATION.

Sublimely stupid and beautifully dull.

"Because I like a pinch of salt in my porridge is no reason that I want to be immersed in brine."

I doubt the wisdom of being too wise ;
and I see much wisdom in some folly.

We get anything for which we prepare.

To win all we must give all.

A good man in an exclusive heaven
would be in hell.

Absolve you to yourself and you shall
have the suffrage of the world.

Make not your life a mere apology but
a life.

A man never rises so high as when he
knows not whither he is going.

The man who lives Truth, knows no
more of it than the fishes know of the sea.
Such a one does not think it worth while to
formulate it.

The world bestows its big prizes, both in money and honours, for but one thing. And that is Initiative: *Doing the right thing without being told.*

Things that chew the cud do not catch any thing.

A great success is always made up of an aggregation of little ones.

The man who does his work so well that he needs no supervision, has already succeeded.

Too much cold burns,
Excessive sweets are sour,
Too much joy melts into tears,
Too much genius engenders madness,
And, strangest satiety of all is,
Too much love torments.

We grow through *Expression*, and the large Colleges afford a very imperfect means for *Expression*—all is *impression*, repression, and suppression.

If you lend a willing ear to any man's troubles, you make them your own, and you

do not lessen his. هم و ابي and no هودى. It is like the catching of contagion.—दही जमाना ।

Two blacks do not make one white.

Do not add to the misery of the world.

Keep fear and hesitation and distrust at bay.

Fallen fruits may be known to have belonged to the tree because they lie beneath it, though its shadow neither protects them from corruption, nor from the Elements.

No true reform is possible which is not in its essence a development—i. e., which is not already contained in germ in that which has to be reformed.

The revolutionary contempt of the past is fatal to all real progress, for it is only in the past that we can find such an explanation of the present as may enable us to see in it the germ of the future,—the spirit of the years to come, yearning to mix itself with life.

People are apt to misunderstand Emerson, and perhaps he does not understand himself, when in some of his earlier Essays, he talks so much about the virtues of *Non-Conformity*.

Absolute Non-Conformity would lead to nothing short of being chained in the lunatic asylum.

Adaptation, Concession, proper Conformity constitute Education.

The question is not between *Conformity* and *Non-Conformity*. It is between Conformity to the small and seeming, and Conformity to the Universal and the Real. He who sacrifices the former at the altar of the latter wins. The former is the fruitful source of all *sins*. The latter is *virtue*, and it should be observed so long as the Universal and Real has not become one with our being, a part and parcel of our life. Then, and not until then, there is true *Conformity*, perfect freedom. Well, if you break the laws, you will learn this higher Conformity the more quickly.

“ Act as if by your action, the maxim or rule which it involves, were about to be turned into a *Universal Law of Nature*.”

Be like *gravitation* or *fire* respecting no personalities but the law of your *Universal Nature*.

That is no secure path to a higher kind of knowledge, which begins by a *quarrel* with the facts of life and the ordinary consciousness of these facts.

The words of triumph mean much or little, just in proportion to the greatness of the struggle (in the eyes of others) and the thoroughness with which it has been fought out, and they will not be listened to with patience from the lips of any one who has evaded his strongest enemies.

PARALOGISM.

The *objections* to the अनिर्वचनीय nature of Maya by some Pandits are like, as if one should say that “ it is impossible to see the Sun because we cannot throw the rays of the candle upon it.”

ABOUT प्रत्यक्ष प्रमाण.

If knowledge is the relation of an object to a conscious subject, *it* is the more complete, the more intimate the relation; and it *becomes perfect* when the duality becomes transparent, when subject and object are identified, and when the duality is seen to be simply the necessary expression of the unity,—in short, when consciousness passes into Self-consciousness. That is the highest knowledge; why call it Unknowable? This highest knowledge is one with *Peace*, आनन्द-चित (सच्चिदानन्द)

(How can the knower be known?) Why not? As the lightning sleeps in the dew-drop, so in the simple and transparent unity of Self-consciousness there is held in equilibrium that vital antagonism of opposites, which as the opposition of thought and things, of mind and matter, of spirit and nature seems to rend the world asunder. The intelligence is able to understand the world, or in other words, to break down the barrier between itself

and things, and find itself in them, just because its own existence is implicitly the solution of all the division and conflict of things.

एकोऽहम् बहुस्यामः

When we say that knowledge is possible, we imply that the intelligence can raise itself above the accidental, partial, changing point of view which belongs to the local self. If each man were to make this false ego the Ptolemaic geocentre, neither *intellectual* nor *moral* life could possibly be his. Compare with :—Do unto others as you would they should do to you.

The points of view of the family, the State, and humanity should be ours.

A clear indication of all being my Self.

The most moral and most enlightened is one who has thoroughly realized himself as the Self of all.

OM !

